

THE TRVE VVATCH, AND

R V L E O F L I F F .

O R

A DIRECTION FOR THE
E X A M I N A T I O N O F O V R
Spirituall estate, and for the guiding of
*the whole course of our life, (according to
the word of God, whereby we must be
indged at the last day) to helpe to pre-
serue vs from Apollatie, or decay-
ing in grace, and to further
our daily growth in
C H R I S T .*

The Seauenth Edition, reuiewed, and
much enlarged.

D E V T . 30 . 15 .

*Behold : I haue set before thee, this day, life and
good, death and euill.*

I . C O R . 11 . 31 .

If we wold indge our selues, we shold not be indged.

I . S A M . 2 . 30 .

*Them that honour mee, I will honour ; and they
that despise me, shall be despised.*

L O N D O N .

Printed by Hum. Loynes, for Ioyce Macham,
Widow, and are to bee soulede in Pauls
Church-yard, at the Signe of the
Bui-head. 1615. 4





To the right Honourable,
HENRY Earle of Hun-
tingdon, Lord Hastings, Hungerford,
Botreaux, Molines and Moiles, my
singular good L^rJ.

Have studied (right Honou-
rable) what waie I might
manifest my thankefull
minde, for the exceeding fa-
uours, wherewith I and mine
are bound vnto your house for euer. I finde
none more likelie, then if I might adde
somewhat (after the faithfull & happy tra-
uels of others) to your present and immor-
tall honour. Considering therefore, that the
God of heauen, hath set you in so high a
place, not onely in his owne eye, but also in
the view of your Countrey, to bee beholden
of all, as a marke, for the saluation or perdition

The Epistle

Iam. 1. 25.

Iam. 1. 23. 24.

25.

Psal. 115. 79.

Abs. 11. 27.

1. Km. 3. 11. 12.

13.

on of verie many; and that little faults in your Honour, must needes much blemish you, as a vertuous life shall make you glorious: I haue endeuoured for my part, to put into your hands, a true glasse and perfect Mappe. A glasse which will not flatter you in shewing your spots, because it is the Lords: A Mappe which will not deceiue you, for the narrow way of life, because it is bounded by the Lord himselfe, troden by our Sauiovr with all his holy Saints, which haue gone before you: yet so small, as you may euer carrie in your bosome. My humble suite at the hands of the Lord, and your Honour, is this, that when you haue tryed them to be such, (where the superstitious Papists spend some houres duely in their blinde deuotion) you would binde your selfe by a constant vow before the Lord, to spend but one houre weekly besides other your holy exercises, in viewing your selfe in this Chrystall glasse, desirous to clesse your spots heereby, and to consider your waies according to this Mappe, labouring so to direct your steps. For, setting your selfe with resolute purpose of heart to walke heerein all your daies, you haue the Lords owne promise, that

Dedicatorie.

that hee will make you truly honourable in the sight of all men, as euer was any of your Progenitors: so as your verie enemies shall acknowledge it, and be affraid of you. And that hee will moreouer prolong your daies, and giue you a guard of his glorious Angels for your safetie, to beare you in their handes in the day time; and in the night season, when you are secure, to pitch their tents about you. Your Countrey shall be blessed that euer God vouchsafed such a light vnto it. Where any point seemes doubtfull, there make a marke: walke in the rest, vntill the Lord cleare that vnto you. As this shall adde vnto my ioy: so for thousands who now pray for the increase of this honour, many times ten thousands shall euer praise the God of heauen for you. Now is the time: all mens eyes are vpon you. Your Honour knoweth the prouerbe well, Magistratus virum indicat. Striue forward cheerfully (most noble Earle) in this narrow waie of life, according to the hopes now long conceiued of you, following heere in all the Worthies of the heauenly Hierusalem, and you shall liue with them immortally: but if you shall turne to the broad way of all the

Deut. 46. 7. &
28. 10. 12. 12.
13. 21. 2. 11.
Psal. 91. 11. 12.
& 34. 7.

1. King. 10. 8. 9
Phil. 3. 15.

2. Ioh. 1. 2. 3. 4

Mat. 7. 14.
Apoc. 21. 26. 27
Apoc. 22. 14. 15
Mat. 7. 13.
Mat. 8. 36.
Apoc. 10. 5. 6.

The Epistle

Luk. 12.20.21.

34.35.36.

Heb. 3.7.13.

Psal. 96.12.

& 50.14.

world (which the Lord forbid) you must per-
ish with the World eternally. The Angell
hath sworne it, Time shall bee no more: but
how soone, it is unknowne unto you. Take it
now while it is called to day: pay
your vowes, and shine for e-
uermore, Dan. 12,3.

Your Honours for ever

most bounden,

I. BRINSLEY.



TO THE CHRISTIAN
READER.

Considering (Christian Reader) that in euerie place, all those who haue found any sound comfort in the Gospell, are desirous to expresse the same in their conuersations, by walking in thankfulnessse as it becommeth the seruants of Christ to adorne their profession thereby, and yet notwithstanding the greatest part do much faile heerein; I haue thought it my bounden dutie to afford vnto them such helpe as God hath vouchsafed mee in this behalfe. For alas it is too manifest, that too many, euen of them, do omit sundry and those most necessarie duties: as by looking perhaps to some
of

To the Reader.

of the duties of the first Table, neglect the second : or to the second only, omit the first, which is called the great Commandement. Or looking onely to the Law, are too short for the Gospel : or boasting of faith, regard not woorkes.

Others lie in fearefull sinnes through ignorance heereof. And verie many are obserued daily to fall into grievous offences, to the dishonour of Christ, and discredit of their profelsion : yea, to the grieve of the godly, offending the weake, hardening the vngodly, opening the mouthes of the Papists, & Atheists, with all the prophane, to blaspheme that glorious name whereby wee are called. And not onely so, but more also, to the wounding of their owne consciences, and giuing aduantage to Satan, to accuse them before the Lord. Sundry also, of most vpright harts, and who haue made good proceedings in godlinesse, are yet knowne to lie languishing vnder the burthen of their sinnes, and feare of Gods displeasure, through want of knowledge how to finde out their special offences, whereby
their

To the Reader.

their consciences are disquieted, and Gods hand doth lye so heauilie vpon them. Many to liue in continuall doubt whether they bee in the fauour of God or no. Great multitudes in all places ordinarily to thrust themselues vnreuerently into the presence of the Lord, to the word, sacraments, and all other exercises of the seruice of God, without any examination, or preparation of their hearts before, to the prouoking of the grieuous wrath of the Lord thereby. Now for these and for all other, whose desire is to walke with God, and be pleasing vnto him, finding the true felicitie that is in godlinesse, I haue thought my selfe bound by the Communion of Saints, to offer this my poore labour: which first was vndertaken for my selfe and some priuate friends; the better to preuent all the former euils, and for the more easie obtayning the benefits following such a carefull watch. Heerein I haue vsed the helpe of sundry learned and godly Diuines, following chiefly the direction of those two holy men of God *M. Greenham* and *M. Perkins*: whose writings

*M. Greenham
in the comfort of
an afflicted conscience, pag. 120
M Perkins of
the practise of
repentance, Ca. 7*

To the Reader.

writings were the first occasions of thinking heereof: the one requiring this examination necessarily vnto true and sound repentance, the other for the through curing of the wounded conscience. And hence also I haue beene more incouraged to make this publike, not vpon any vaine or by-respect, but by some gracious experience which I haue knowne of the profit heereof in both accordingly: especially in restoring some of no meane note, from much trouble, and horreur of conscience, to exceeding ioy, and strong assurance, when all other meanes haue fayled. Neither can this seeme strange to any, considering it aright. For what is it that brings that peace and ioy of conscience passing all vnderstanding to a Christian soule, but an assured testimonie of our conscience, that wee doe not lie in any one sinne, so farre as by wise searching we are able to finde it out, but hate and abhor euen the very least? and contrarily, that wee haue begun, and so strue on forward to walke in euerie commandement of God without reproofe; and that

To the Reader.

that of true loue to our Lord and Saviour. For to such a soule onely all the promises doe appertaine, as they are applied through the whole booke of God. In a word: I haue beene more emboldned, by obseruing daily, how on the one side the godly Preachers vpon euery occasion, calling men to repentance, exhort all earnestly with the Prophet *Jeremie* to examine and trie their waies, and turne againe vnto the Lord, if euer they will finde mercie with him. Which worke of examination hardly one of a thousand knoweth how to performe in any good measure, as may bring true comfort vnto their soules. And on the other side considering how many of our simple seduced brethren, haue beene drawne to a dislike of our religion, and a liking of Poperie, by this especially, because ours (as they say) is a religion of carnall libertie, theirs of holinesse: ours full of diuisions and vncertaintie, theirs of perfect vnitie: That they also may see heereby, that ours is indeede a religion of perfect holinesse and vnitie prescribed by the Lord himselfe, whereun-

Lan. 3. 39. 40.

To the Reader.

to so many of vs as are truely cald to the
sound profession of it, do strue instantly
to attain day and night : so worship-
ping the God of our fathers, in spirit &
truth walking in the selfe same narrow
way of eternall life : And that all their
imagined holinesse is nothing for the
most part, but meere superstition, in-
ward shewes of mens inuentions, con-
cerning which, God will aske them one
day, who hath required them at their
hands ? altogether neglecting most of
the duties of true pietie : as, those of the
first table. That so they perceiuing how
they haue beene deluded, may (at least
some of them whom God hath ordain-
ed vnto life) come out of the snare of
the Diuell, and ioyne themselues to vs
again, so to escape that torment which
all that receiue the marke of the Beast,
by any such submission to that Roman
Antichrist, must endure for euer more,
With whom this holinesse of our religi-
on cannot preuaile, let them open their
eyes, and behold what euident witnes
God hath giuen vnto it from Heauen,
and against Poperie in these our daies,
con-

Esa 3.12.

Deut. 10.17.

2 31.32.

Act 1.48

2 Tim. 1.21.

Apos. 14.9.10.

To the Reader.

confessed by all for the present, vnlesse
more obstinate then *Pharao*: I appeale to
their consciences : First, in our three
miraculous deliuerances, as of Israell
from Egypt : [The first from the inten-
ded inuasion in *An.* 1588. by the winds
after generall fasting and prayer in all
the land. The second from their long
threatned day : by bringing in our So-
ueraigne King in such a peace, through
a feare cast on the enemy, that a dogge
did not wagge his tongue against vs.
The third from the gun-powder plot
at the verie instant: by their owne Letter
and immediate motion of the heart of
our King.] Secondlie in making their
owne bloodie deuices their owne and
oney ruine. Thirdly, in manifesting to
all the world, that Poperie is vpholden
by lying and murder, the speciall works
of the duell, and brands of his seruants :
and that God himselfe hath alone
vpholden the Gospell against all the
subtilltie and power of Hell. If notwith-
standing these and all other meanes
whereby the Lord hath so oft and so
searely conuincd them, they will still
set

Exod. 11. 7.

3.

To the Reader.

let themselves with *Pharaoh*, to fight against him; and pursue their bloudie practises against his *Israell*, they may proceede: yet let them know for certain, that hee will once againe get himselfe greater glorie of them, in the heart of the Sea, in their vtter ouerthrowe and our finall deliuerance from them, when he hath first sufficiently humbled vs by them, and prepared vs thereunto. But for you my brethren, who haue separate your selues from communion with vs and with our Assemblies, or are inclining thereunto: I would craue these two things of you; First, with what spirit, you can condemne that to bee no true Church of God, which protesting against all the idolatrie of Antichrist, professethal this way of life, which whosoever walketh in, is vndoubtedly the childe of God, and shall haue eternall life, notwithstanding all his other errors, slips and infirmities. Secondly, how you dare depart, or drawe others out of the bosome of this Church to so many euils, as must needes follow vpon you bodily and spirituall; seeing out of
the

To the Reader.

the true Church is no saluation: and therefore you are left vtterly destitute of all the promises made vnto it, and so of all true comfort, prouidence & protection. I call you stil bretheren, because I am perswaded that many of you truly professe and strue to walke with vs in all this way of life, and so keepe the inward communion with vs; howsoeuer thorow ouer-great a conceit of your owne perfection, and discontentment thereupon, with too vncharitable censuring of your bretheren, you haue made this gricuous rent, forsaking our outward fellowship: and because I hope (as I earnestly pray day and night) that God will perswade you to returne againe vnto the Tents of *Shem*: hearken to the Lords counsell in time and trie well this our path, lest you repent too late. And for all of you beloved in the Lord, who holding soundly the Communion of Saints, do professe sincerely all this truth of God to your immortality, and desire the peace and prosperitie of Sion; I humbly beseech you in the name of the Lord Iesus

R

Christ

To the Reader.

Christ, and by our appearing before him, that wee our selues looke well to these two things: First, that wee every one of vs endeaour to walke more warily and conscionably in euery part of this way of life, as in words wee professe, that wee bee not condemned of our owne consciences. And secondly, that we learne to loue them most who walke most holily and vnblameably heerein, as they are most deare vnto the Lord. And then shall wee soone see all our contentions at an end, the Lord glorified in our holy agreement, and magnifying his power and mercy in continuing our deliuerances, and the destruction of all our enemies: the kingdome of Christ to come with power, the kingdome of Sathan and Antichrist to fall downe like lightening. Pardon me therefore, that I haue presumed to offer this vnto thee, seeing that how plaine soeuer it is, yet it may prooue profitable (as I hope) to many thousand poore soules, who want leisure or ability to search greater volumes, being so brieue and easie for all:
and

To the Reader.

and also that it may be for mee as the
widowes mite throwne into the trea-
surie of the Lord, and the surest pledge
of my care for my Christian friendes,
and of my hearty desire towards the
Church of God, beeing that wherein I
my selfe haue euer found true comfort.
If thou bee one who by reason of thy
ripenesse and perfection, despisest it, as
hauing no neede of any such helpe, yet
haue compassion on thy brethren: nei-
ther knowest thou what a day may
bring forth. Or if thou seest the good
that may come to very many by such
a course, helpe to perfect that which is
here thus begun: or at least, if God shall
perswade thee of the benefite which
thy selfe may reape heereby, spend one
houre with me constantly euery weeke
in trying thy wayes, and turning thy
feete into the testimonies of the Lord.
If thou thinke the whole course ouer-
long, yet thou mayest soone runne o-
uer the seuerall heades, chiefly of the
*Lawe and Gospell, taking most paines
in those which most neerely touch
thine owne wants, and infirmities, after
B 2 thou

* They are for
most part set
downe in final
letters to help
herein.

To the Reader.

thou hast marked them out by diligent
obseruation of thy selfe : so struing
hard forwards towards the marke. Or
if thou say, that some dueties doe not
concerne thee : the 4. 5. & 6. benefits of
this Examination will teach what vlt
to make of the whole. And then as I
cannot doubt of thy hearty affection
and supplications for me : to the whol
land shall fare the better for thee, and
thy prayers, though the chiefe comfort
and blesting shall turne into thine own
bosome. This watch of the Lord duly
obserued, being vnto thee as the Arke
of *Noah*, what euils soeuer come vpon
the world, thy Lord and Saviour shall
be glorified by thee, the godly edified
by thy holy example, the wicked con-
uerted, or at the least haue their
mouthes stopped, and be left
more without excuse.



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Necessity



*Necessity of the present and
constant Practice of the Exa-
mination of our selues.*

First, it is the commandement
of the Lord in sundry places
of Scripture, and the practice
of his dearest seruants, Psal.
44, 5. Lam. 3, 39, 40. 1. co.
11, 28. 2. Cor. 13, 5. Psal. 119, 6, 59,
99, 100, 101, 105, 112, 160, 167, 168.
Psal. 1, 1, 2. Iob 10, 2, 13, 15.

2 Without this particular tryall, a man
may bee a notable hypocrite, hauing a name
to liue, and yet be dead; and so not onely de-
ceiue others, but euen his owne soule, when
bethinks himselfe in the best case. Act. 26
9, 10, 11. 1. Tim. 1, 13, 16. Tit. 3, 3. Ep.
2, 1, 3. Apoc. 2, 1, 2, 3. 1. Tim. 5, 6.

3 Without this (as will after more ap-
peare) no man can haue any sound comfort,
but horreur, in the day of death, or of any
no.

Luk. 21. 34. 35.
36
Apoc. 3. 3. & 11
16.

1. Thel. 5. 2. 3
 Psal. 144. 15
 Amos 5. 18. 19
 & 9. 2. 3. 4

Pf. 103. 17. 18
 1 Ioh. 1. 7. & 2.
 3. 4. 5. 6

Gcn. 17. 1

Psal. 1. 1. 2. 3.
 119. 1. 2. & 7.

Mal. 1. 6
 Ioh. 14. 15

Mat. 25. 21. 23
 Iere. 17. 9. 10

2. Cor. 13. 5

Rom. 8. 17. 32

1. Cor. 3. 22. 23

notable calamity: one, or both of which will certainly come vpon all the world, none knoweth how suddenly. For, first none can haue true comfort then, but hee onely that knoweth that God is his God, and that hee is presently in his fauour. Secondly, none can then bee assured of his fauour, but anger: saue onely he that endeauoureth to walke in euery commandement, and to turne from euery euill way. For, God is onely the God of such. All the promises and tenour of the Scriptures runne onely for such. Though other meanes be profitable heerunto, yet none of them can giue this strong assurance, because this endenour to perform a constant, cheerefull and perfect obedience, is the onely true triall of a good child, an obedient seruant, a loyall subiect, a faithfull spouse: and finally, because according to this indeauour we must be iudged; and for that, mans heart is deceitfull aboue all other things.

4. No man can haue comfort in anything, untill hee know that hee is in Christ, and Christ his, and in him (which is onely hereby tried) and so he, by Christ, made an heire of all. Reuel. 2 1. 7. Mat. 7. 23.

5 Some grieuous iudgement may ly vpon

vs, either for liuing in some sinne which we know not of, or for omitting som duty, which hereby we might remoue: or else God may denie vs som speciall blessing: which heereby we might obtaine.

6 The deferring of it now, when God calls vs vnto it, may either prouoke him to cut vs off, that we shall neuer haue time to doe it after, or no hearts to doe it: or that we shall find no comfort in doing of it, or no place to repentance for deferring it so long, but a righteous recompence that hee will not heare vs when we would, because we would not heare him calling and crying to vs to doe it before when he would.

Lastly, for want of practising this duty of Examination, [besides that wee may in danger our selues to bring vpon vs the several enils that follow impenitency in any sin (set downe after, pag. 23. 24. 25. 26. 27.) and also deprive our selues of the benefits & comforts following a godly life, (pag. 29. 30. 31.) and which are obtained by such a carefull Examination & Watch mentioned after, pag. 148. 149. 150. &c.] Wee may looke for this fearfull iudgement, To become Apostates and backe-sliders from God, for
not

Luc. 3. 39. 40
2 Sam. 21. 1. 2. 3.
Ios. 7. 10. 11. 12.
Exo. 4. 24
1 Cor. 11. 30
1 Cr. 5. 35
Ps. 81. 13. 14. 15
Pl. 95. 7. 10. 11
1 Heb. 12. 17
Pro. 1. 24. 25. 26. 28
1 Heb. 6. 12 to 7
& 10. 23. 24. to
27.

Mar. 26. 28.

29. 30.

1 Ioh. 2. 19.

Mar. 4. 24. 25.

Reue. 2. 21. 3.

1. 2. 3. 19.

Pla. 51. 8. 9. 10.

not going forward in grace; and so either to fall from him utterly if wee were but hypocrites before: or being his children indeede, that yet the Lord will therfore come vpon vs on a suddaine, and bring vpon vs some great affliction, untill wee remember from whence we haue fallen, repent and recover our selues, dooing our first workes: or that Gods hand may lie heauily vpon vs, all the dayes of our life, as it did on David after his adultery; as followeth in the case of Apostasie. And therefore if wee would escape these evils, it is necessary that we constantly practice this Examination, and strictly obserue this Watch of the Lord.

A



A Prayer before our examination, for our right and fruitfull practice of this great and happy labour:

To bee vsed either in this forme, or more breefly, according to our holy Meditations.



H Most holy GOD and louing Father, who seest in secret, and rewardest openlie; and hast commaunded all thy Children to vvatch and to pray continually; and to this end to examine and to try their hearts and wayes that they may ever haue thy fauour and blessing, and be assured neuer to be confounded whilst they endeauour to walke vp-rightly in all thy commaundements: I
poore

Math 6.4.
Luke 21.36.
Psal. 4.4.5.6.
Psal. 1.1.2.3.
119. 1.2.3.4.

Verse 6.

Psal. 19. 12.
Iere. 17. 9. 10.
Psal. 73. 22.

1 Pet. 1. 9

Apoc. 3. 7.
Prou. 17. 7.
Heb. 3. 12. 13
Prou. 4. 23
Heb. 6. 1. 4. &
10. 23. 24.
Exod. 4. 24. 25
26.
1 Cor. 11. 28. 30
32.
Iere. 5. 24. 25.
Mat. 26. 40. 41.

Zach. 3. 1. 2.

Psal. 51. 6.
Prou. 17. 3.

poore wretch doe humbly beseech thy
heauenly Maiestie, to asist mee at this
time, in this worke which is of all other
the hardest to flesh and blood. For, O
Lord I feele my selfe so blinde and full
of selfe-loue, and my heart so deceitful,
that I may be dead, hauing a name to
liue. I euidently see, Oh tender Father,
that through the innumerable deceites
that are in sinne, I may easily depart
from thee, or fall into, or liue in some
griuous sinne, or in the omission of
some necessarie duetie, to prouoke thee
to smite me with some iudgement, or
at least to turne away good things from
mee, euen then when I thinke my selfe
in the best case. I finde my selfe moreo-
uer so weake, that I am not able to
spend one houre thus with thee to pre-
uent these euils: My deadly enemy will
stand vp also at my right hand to hin-
der me heerein, to depriue me of that
blessing that I may surely expect in a
right performance of this duetie. In-
ole me therefore (deare Father) to sette
my selfe in thy presence who lookest
chiefely vpon mine inward affections.
and

and to doe this seruice vnto thee in the
most sincere and humble manner, that
it may be accepted of thee. Strengthen
me with thy holy Spirit, that my heart
may goe together with thy word, in e-
uery part of this triall; that I may re-
ioyce and praise thy name, wherein I
haue receiued strength; and I beginne to
walke with thee; and I am by encour-
aged to runne on my way and carefully in
this narrow way towards thy heauen-
ly kingdom. Soften my hard heart, that
I may bee humbled vnto thee when
thou shewest me wherein I haue offen-
ded thee, that I may mourne, looking
at thy Sonne, whom I haue pearced
thereby, and yet withall in the foun-
taine of his blood find euerlasting com-
fort. Helpe mee both to perceiue my
wants, weaknesses, and corruptions, &
to keepe a remembrance of them; to
reforme whatsoeuer is amisse, to bring
euery thought into a holy obedience;
And that I may renew my vowes, to
bring forth daily better fruite, euen to
my old age and last daies: contending
more earnestly towards the marke, vn-
till

Exod. 3. 5.
Leuit. 10. 1.

Psal. 17. 8.

Psal. 103. 1. 2.
3. 4. 5. 6.

Ezek. 36. 26.

Zach. 12. 10
Zach. 13. 1. 2.

2 Cor. 10. 5.
Psal. 92. 13. 14.
Phil. 3. 14.
2 Tim. 1. 13.

Luk. 3. 1. 18. 36

Heb. 3. 1. 2. 13

Heb. 6. 1. 4. 5.

6. 7.

1 Iohn 2. 21.

Rom. 8. 13.

Apoc. 12. 20.

Iob 31. 33. 36

Luke 21. 28.

Apoc. 6. 16.

Math. 13. 33.

14. 38.

Luke 11. 2.

Hosea 12. 4.

Luk. 31. 36. 37

Mar. 14. 38.

Math. 7. 7. 8.

Luk. 11. 9. 13

James 2. 4.

Heb. 11. 1. 2. 6

till I attaine the heavenly pattern. Keep mee, O righteous Father, from securitie or standing at a stay, lest for not going forward, I goe backward in thy iustice, and become an Apostate to turne after the euill world, and pull thy wrath vpon mee. Confirm me in this grace, both careful^{ly} and constantly to keepe thy watch, that I may haue boldnesse now and for ever, sinne, Awaiting thy comming, crying, O Lord Iesus. And that in the meane time, though mine aduersarie should write a booke against mee, I may weare it as a Crowne vpon my head. And finally, that at thy appearing I may lift vp my head for ioy, when all they who haue not watched, shall cry vnto the hilles and mountaines to couer them from thy presence.

Rouse vp also my drowisie soule, to learne of thee my Saviour how to pray, and to bestow more time therein then euer I haue done; and that I may wrestle with thee, and weepe as *Jacob*, neuer letting thee goe before thou haue blessed me: that thereby I may obtaine this strength so to watch. Let mee euer remember

member that I cannot watch vnlesse I pray, nor pray vnlesse I watch; that I may not separate these two, but continually watch and pray, that I neuer fall into temptation. Grant mee withall to be able to apply thy promises to my selfe particularly, and to seele that vnspokeable comfort that is in them, hauing mine eye stedfastly fixed on thee (my blessed Sauour) and that ioy which thou holdest out vnto me.

Vouchsafe, ô gracious Father, that I may thus growe in inward consolation by feeling thy fauourable countenance shining still more brightly vpon mee vntill I shall behold thy glorious face in the heauens, and receiue the full and euerlasting reward of all my poore endeauours, through thy dearly beloued Sonne, mine onely Lord and Sauour.

Amen.

First

Rom. 4. 19.

20. 24.

Heb. 11. 1. 2. 3

Psal. 4. 6. 7

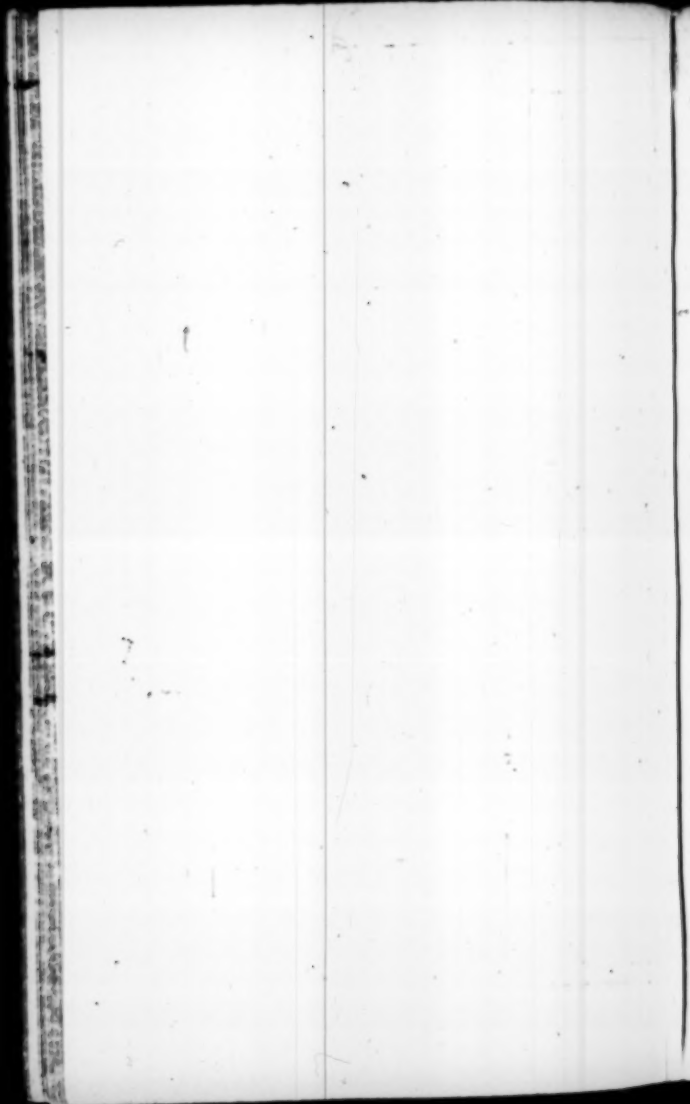
Isa. 16. 11. 17.

15.

1 Cor. 13. 12

1 John 3. 2.

Rom. 8. 18.





First, meditate seriously on these worthy places of Scripture, and so proceed with an vnderstanding heart, hoping at length to bee fully conformed to the heavenly patterne: and the Lord fulfill all thy desire.

Call heauen and earth to record this day against you, that I haue set before you life and death, blessing and cursing: therefore chuse life, that both thou and thy seed may liue, De. 30. 19.

By louing the Lord thy God, by obeying his voyce, and cleauing vnto him, for hee is thy life and the length of thy dayes, 20.

Let not this booke of the law depart out of thy mouth, but meditate therein day and night, that thou maiest obserue and do according to all that is writen therein: for then shalt thou make thy waies prosperous, and then shalt thou haue good successe, Ios. 1. 8.

C

Blessed

Thou that hast
Dauids spirit,
haue his heere
in thy heart, to
say in euery
part hereof,
This Oh Lord
I will do. Psal.
27. 8.

Blessed is the man that doth not walke in the counsell of the wicked, nor stand in the way of sinners, nor sit in the seat of the scornfull. Psal. 1, 1.

But his delight is in the law of the Lord, and in his lawe doth hee meditate day and night. 2.

For he shall be like a tree planted by the riuers of water, that will bring forth her fruit in due season, whose leafe also shall not fade: so what soeuer he shall do shall prosper. The wicked are not so but as the chaf, &c. 3.

Wherewithall shall a young man redresse his way? in taking heed thereto according to thy word. Psal. 119, 9.

I considered my vvaies, and turned my feet vnto thy testimonies. Ver. 59.

I made haste and delayed not the time, to keepe thy commandements. 60.

Oh how I loue thy law! it is my meditation continually. 67.

By thy commandements, thou hast made me wiser then mine enemies: for they are euer with me. 98.

I haue had more vnderstanding then all my teachers: for thy testimonies are my meditation. 99.

I understood more then the ancient because I kept thy precepts. 100.

I refrained my feet from euery euill way, that I might keepe thy word. 101.

Thy word is a lanthorne vnto my feete, and a light vnto my paths. 105.

Thy testimonies are my delight and my counsellors. 24.

They are better vnto me then thousands of gold and siluer. 72.

The Lord is with you whilst you are with him: if you seeke him he will be found of you; but if you forsake him, he will forsake you. 2. Chr. 15, 2.

The hand of our God is vpon al them that seeke him in goodnes: but his power & his wrath is against all them that forsake him.

Ezra 8:12

The iust shall liue by faith: but if any withdraw himselfe, my soule shall take no pleasure in him. Heb. 10. 38.

Because iniquity shall bee increased, the loue of many shall waxe cold: but he that endureth to the end, he shall be saved. Mat. 24: 12, 13. Pr. 3, 21, 22, 10 26. & 4, 6; 19, 20 21, 22. Iob. 22, 21, 22, 23, 10, 11, 12, 28, 29. Mat. 7, 13, 14. Apo. 22, 14. & 14, 12

Wherefore is liuing man sorrowful? Man

sufferest for his sin. Let vs search and try our waies, and turne againe vnto the Lord. Let vs lift vp our hearts with our hands to God in the heauens, Lam. 3. 39. 40. 41.

When I held my tongue, my bones consumed, or when I roared all the day. Then I acknowledged my sinne vnto thee, neither hid I mine iniquity: for I thought I will confesse against my selfe my wickednesse vnto the Lord, and thou forgavest the punishment of my sinne, Psal. 32, 1, 2, 3, 5, 6. Iob 33, 23, 24, 25, 26, 27, 28. 1. Iohn 1, 9

Therefore acquaint thy selfe, I pray thee, with him. & make peace: thereby shalt thou haue prosperity, Iob 22, 21, 22, to the end of the Chapter:

Receiue, I pray thee, the Law of his mouth and lay vp his words in thine heart, 22.

If thou returne to the Almighty, thou shalt be built vp, and shalt put iniquity farre from thy Tabernacle, 23.

Thou shalt make thy prayer vnto him, & he shall heare thee, and thou shalt render thy vowes, 27.

The innocent shall deliuer the Island: and it shall be preserued by the purenesse of thy hands, 30.



THE
TRUE WATCH
AND RULE OF
LIFE.

1. *The Assurance of Gods fauour chiefly to
be sought for.*

THat which aboue all other
things in the world, a man
is most earnestly to labour
for, is, To be assured of his
saluation, that hee is in the
fauour of God, & standeth in the estate
of grace, and to increate in this assu-
rance daily. For,

First, this will quiet the heart of a
man, and fill it with unspeakable ioy,
euen in the midst of his greatest trou-
bles whatsoever.

C 1

Sc-

Mat. 6. 33. &
12. 44. 45. 46
& 16. 26
Mar. 10. 17
Rom. 8. 13. 3
Tit. 4. 6. 7

Gen. 4. 13. 14
Deut. 28. 65.
16. 67
Esa. 51. 20. 21

Secondly, the doubting or want of assurance hereof will breede extream vnquietnesse, and horror to euery man when once his conscience shall bee awakened, and bee vnto him as the beginning of the vnspeakeable torments of hell fire.

2 *The meanes to get this Assurance;*
viz. The tryall of our selues.

2 Cor. 13. 5
1 Cor. 11. 28
31
Mar. 1. 4. 5. &
16. 16
Act. 2. 38. &
10. 21.
Luke 3. 3
Ioh. 1. 12.
Gal. 3. 26.
Col. 3. 9. 10. 11

THe meanes whereby wee may obtaine this certaine assurance, that we are the children of God, and in his fauour, and also get the same more confirmed daily, is, by a carefull examination of our selues, whether we feele these two graces, Repentance and Faith, and that increased in vs or at least continued with a true desire and endeavour of increase; for heereby wee haue put off the old man, and put on the new, wee are regenerate and in state of grace, and so are acceptable to the Lord through Iesus Christ.

3 *The rule of our Tryall.*

Our repentance and conuersion being wrought, partly by the Law and partly by the Gospell: wee must try our selues both by the Lawe and Gospell. The summe of the Law being comprised in the ten commandements: the summe of the Gospell in the Articles of our faith, commonly called the Apostles Creed.

Heb. 6. 1
Rom. 7. 7. &
. 12
Zach. 12. 10
Act. 2. 37
Mar. 1. 15

4 *The Subject of our Tryall, or parts to be examined.*

WE must examine our selues, and that for all parts, whether wee finde a change, that is the newe birth begun in vs.

2 Cor. 13. 5
1 Thel. 5. 23

1 Our minde whether we labour to be daily more enlightened to know that which is good & to be embraced; and that which is euill for to be auoided, by encreasing in the knowledge of the word of the Lord, and especially of Iesus Christ and him crucified, in the same reuealed.

Col. 1. 9. 10
Heb. 5. 14
1 Thel. 5. 28
2 Pet. 3. 18

2 Our

Pl. 119. 11

Pro. 7. 1. 2

Luk. 2. 51.

Rom. 7. 18

19. 20.

2 Our memory, whether it do more firmly keepe those good things that it hath learned.

3 Our will, whether, it more freely chuse the good and refuse the euill; and so be daily more pliant and obedient to the will of the Lord.

4 Our affections, whether they be every day more conformed to the holinesse of Christ: that is, in louing that which God loueth, hating that which he hateth, reioycing in that whereby he is honoured and well pleased, grieving for the contrarie: fearing onely the offending of him, securing our selues in his loue and fauour alone.

5 Our conscience, whether it be still tenderer. 1. Checking vs for every fault done or intended. 2. Quieting vs in this Assurance, that our sinnes are washed away in the blood of Christ. 3. Bearing witnesse vnto vs of our vpright liues and conuersations, at least begun with a resolute purpose so to proceede all our dayes.

6 Our body, whether it endeauour, and we growe to more ability daily, to

per-

1 Pet. 1. 4

Act. 2. 42. 46

Rom. 2. 15

2 Sam. 2. 4. 10

Heb. 10. 22

Rom. 5. 1.

1 Cor. 1. 2

Rom. 7. 22. 24

Rom. 2. 15

1 Cor. 6. 30

Rom. 6. 12. 19

1 Tim. 1. 26

Deu. 6. 4. 5. 6

performe euerie dutie according y, and in euery part, and all this at all times, & in all places conuenient.

All theſe parts beeing the Lords, hee doth require this holinneſſe in them all; and that by ſtriuing to perfection, each day growing a little, vntill we come to a perfect man, the meafure of the age of the fulneſſe of Chriſt. Vntill wee feele this change, wee can neuer haue anie true comfort; & as it increaſeth, ſo doth our comfort; and contrarily if wee decreaſe, *Mat. 22. 37. Luc. 10. 27. 1 Theſſ. 5. 23. Phil. 3. 12. 13. Leu. 22. 20. Eph. 4. 13.*

4. Time of our Examination.

The fitteſt time is,

1. In our preparation to the Sabbath, to obſerue it continually. *Eccle. 4. 17. Pſal. 26. 6. 1 Cor. 11. 28. 31.*

2. More carefully before our receiving the Sacrament, or before a faſt publique or priuate; but aboue all, in any grieuous viſitation, vwhen the Lord appeareth to be angry vvith vs, and chiefly when hee ſeemes to ſummon vs
by

by death to appeare before him, to giue an account of our Stewardshippe, *Joel 2. 12. 13. 17.*

The reason is, because the Lord will be sanctified in all them that come neer vnto him in any such speciall manner, threatning to cut him off that approacheth in his vncleanesse: And moreouer wee may certainly expect a measure from him of blessing, as wee measure to him in our preparation, to come before him. *Leuit. 10. 3. & 22. 3. Exod. 19. 22. Mat. 7. 2. Mar. 4. 24. Psal. 4. 4. 5.*

5. Place for our Examination.

THe meetest place is, where we may be most secret, and freest from distractions, remembring the malicious endeauours and cunning of Sathan, to hinder or disturbe our best workes, as experience in this will soone teach plainly: setting our selues as in the presence of God, with whom wee haue to deale, whose eye is vpon our hearts and the manner of our carriage heerein; and where wee may most freely powre out our

This is the surest way to remove or sanctifie any rudge-ment, that we shall surely finde comfort in it in the end, or to obtain any mer-
cie.

* Keep narrow watch ouer thy hart herein.

our soules vvithout suspicion of hypocrisie, and in the most humble manner, accustoming our selues to the same place.

6. Helps before our Examination, to make it more powerfull.

WEe may vse the helpe of this threefold consideration :

1 Of the milerie into which euery sinne brings vs, vntill we haue truly repented of it.

2 How our sinnes are made more heynous by circumstances.

3 The blessing following a holie conuersation.

The first helpe, viz. danger of wilfull impienicy in any sinne.

1 **B**Y euerie sinne wee dishonour God more or lesse, according to the quality thereof, and so prouoke him to dishonor vs again. 1. Sam. 2. 30.

2 Euery sin defaceth in some sort the Image of God in vs, which we should labour

* Awake thou secure Christi an, and consider well in what state thou standest.

labour to repairedaily. This Image is the knowledge, righteousnes and holiness commaunded in the word of God. *Col. 3.9. 10. Ephe. 4.24.*

Ioh. 8.44.

1 Iohn 4.18.

Iohn 1.9.10.

11.11.

Esay 59.2.

Ios. 24.19.20.

Ierem. 5.25.

Psal. 5.4.5.

3 Each make vs in part like Satan, whom in that sinne wee relemble, giueing him aduantage thereby, both to accuse vs before the Lord, and to lay special claime to vs for the same; or at least, to get liberty to afflict vs thereupon.

4 Each as a cloud separates between the Lords mercy and vs, hides from vs the comfortable light of his countenance, hindereth the course of his graces (for God is so holy that no euill can dwell with him) and so turnes away blessings temporall and spirituall.

5 Prouokes the anger of our most louing Father against vs, as the faults of children doe of their parents, *1 Cor. 10.22. Exod. 4.14. 24. Ios. 22.17. 18.*

Psal. 50.16.

17.18.

Esay 1.12. 13

10 17. 66.3.

6 Brings distrust of Gods providence and fatherly protection, and weakeneth our faith in all his promises, by the same ensample of a lewd childe continuing obstinate against the Parents in any fault: so that wee cannot say,

say, that God is our God, or that wee are his dutifull people and children, & in his fauour, so long as wee continue therein. The Triall of this in our most serious prayers in time of trouble is most euident.

7 Brings temporall scourges in our bodies, goods, friends, name, or labours, whereby the Lord sheweth his hatred of euery sinne, euen in his owne children, & awakeneth them, that they may not bee condemned vvith the world: preuents the like in themselves and others, as *Dauids* entample fully declareth.

8 Grienes Gods Spirit, to cause it to depart so farre, as that wee shall lose our sound feeling of the true comfort in Christ, and much more of the particular experiments of his extraordinarie fauours, wherein he is wont to reueale himselfe to his, most familiarly: renewing his speciall mercies euery morning, so long as wee carefullie stirre vp our hearts to obserue his strict Watch. We shall bee made vnable to pray as wee ought, to heare or performe any spiri-
mall

Exo. 4. 24. 26

1 cor. 11. 30.

31.

Num. 27. 12.

13. 14. and

20. 22. 24.

Ephe. 4. 30.

1 Thel. 5. 19.

Pl. 98. 9. § 1. 8.

9. 10. 11. 12.

cuall dutie aright with liuely comfort. And contrarily we shall become hard-hearted to lose that sense of sinne and Gods anger for it, which formerly wee had; to cost vs many a sorrowfull heart before we recover it againe. To teach vs to knowe Gods holinesse, and our owne vilenesse, and so to bee made more watchfull after, to keepe and stirre vp the spirit, to make more account of it, and giue it better entertainment.

Cant. 5, 2, 3, 6, 7.

Be affraid of this thou obstinate sinner: it will surely ouertake thee, either in this life, or so soon as euer thou depart'st hence, when it will be too late to cure it.

Dan. 5, 5, 6.

9 Brings a vvounded conscience, the greatest plague of all other: for the conscience will keepe a remembrance, though it sleepe vntill God awake it, and call it to an account, and then will follow (*Pro. 18, 14. Gen. 4, 7. Gen. 3, 8.*

1. Shame, to make vs runne from God, as *Adam. Gen. 3, 8.*

2. Sadnes, as in *Nabal. 1 Sa. 25, 37.*

3. Terrible feare, as in *Balthazzar.*

4. Despaire, as in *Caine, Saul, Iudas, Achitophel.*

5. A hell in our consciences, the very entrance into the Lake, that wee shal be as the raging sea, casting out our

owne

owne shame; the worrne of conscience beginning to gnaw without hope of release or any ease, vnles all this be prevented by speedie and vnfeined repentance in this life, which we knowe not whether it shall be continued vnto the morning. *Esa. 57, 20, 21. Luk. 12, 20.*

10 Barreth vs of heauen, and depriueh vs vtically of all the ioyes thereof. *1 Cor. 6, 9, 10, 11. Math. 5, 16.*

11 Thrusts vs into hell, to abide the torment thereof with Sathan and his Angels for euermore. *Reu. 21, 8. Gal. 3, 10. Rom. 6, 23. Deu. 27, 26. Gen. 2, 17.*

The second helpe, viz. by considering the circumstances wherby our sinnes are made so sinfull.

1 **T**He terrible Maiestie of the glorious God, against whom the sin is committed, declared euidently in the punishment of the Angels, *Adam*, the old world, *Sodome*, at the giuing of the Law on Mount Sinai, in the captiuitie and destruction of Gods owne people, and to be reuealed most feare-

fearefully, when Christ shall come with thousand thousands of glorious Angels (to take an account for the keeping thereof) in flaming fire, to render vengeance to all who knowe not GOD, beeing disobedient to the Gospell of Christ, *Deut. 4. 24. Exod. 20. 5. 2 Thes. 1. 7. 8. 9. 10.*

2 Because our sinnes haue beene committed through ingratitude and abuse of his mercies bestowed vpon vs, both ordinary and extraordinary, or at least by forgetting of them. *2 Sam. 12. 7. 8.*

3 Contrary to the checks of our consciences which haue beene conuinc'd for the same. *Iob. 15. 22. 24. Rom. 1. 18. 21.*

4 Contrary to our high calling to be Christians. *1 Thes. 2. 12. & 4. 7. 1 Cor. 1. 2. 1 Pet. 1. 15.*

5 Contrary to our covenants at Baptisme, our vowes oft renewed, with many holy motions and purposes. *Eze. 16. 4. 6. 8. Eccle. 5. 3. 4. 5.*

6 Against threats, and examples of Gods iudgements and his fatherly chastise-

Discernments on our selves and others,

Dan. 5. 18. 22. 23. 24.

7 By committing the same sinnes oft after our repentance, and pardon obtained. 2. *Pet.* 2. 22.

The third helpe, viz. by considering the blessings following a holy conuersion.

AS 1. The escaping of all the former misery of sin, *Deu.* 6. 24. 25.

2 We shall honour God and adorne his Gospell, and so be honoured of him againe, *Tit.* 2. 10. *Deut.* 4. 6.

3 We shall repaire his Image daily, to cause him to delight in vs, *Ephes.* 4. 23. 24. *Col.* 3. 10.

4 We shall get more assurance of his fauour, fatherly protection; and providence for all benefits, so farre as may stand with his owne glory, our saluation, and the good of his Church, *Psal.* 34. 10. 18. & 37. 24. 25. *Iob* 22. 21. 22. 23. &c.

5 * We shall obtain boldnes & power in praier, as *Abraham*, *Moses*, *Samuel*, *Iob*, *Daniel*, *Pro.* 28. 1. *Psa.* 4. 3. *Iam.* 5. 16. *Iob* 22. 30. *Ier.* 15. 1. *Eze.* 14. 13. 14. 15. 16.

Behold thy reward thou carefull Christian, and thou wilt neuer faint.

* God is still the same to all that follow their steps.

6 We

6 Wee shall escape many scourges,
Psal. 34. 15. *Iam.* 5. 16. 17. 18. *Heb.* 12. 5
Apoc. 3. 19. 1. *Cor.* 11. 30. 31. 32. *Eze.* 14
 13. &c.

7 Wee shall stirre vp and reioyce the
 spirit of God in vs, and so get an in-
 crease of all graces, for to him that hath
 shall be given, and hee shall haue abun-
 dance, *Mat.* 25. 29.

8 Wee shall dismay and drive away
 Satan, with all his temptations and
 accusations, *Mat.* 4. 11. *Iam.* 4. 7.

9 We shall stop the mouthes of all
 the wicked, when wee may beare their
 reproch as a crowne, and so haue bold-
 nesse in the day of triall, to stand forth
 for any good cause as *Moses*, *Samuel*, *Job*,
Paul, *Num.* 16. 15. *Job* 31. 35. 36.

10 Wee shall get and keepe a good
 conscience, which is a continuall feast,
 even the beginning of the kingdome of
 heaven in peace, and ioy in the holy
 Ghost, with assurance of the guard of
 the Angels, & all other blessings there-
 unto belonging, *Pro.* 15. 15. *Ro.* 14. 17.
Psa. 91. 11. & 34. 7. *Mat.* 11. 29. 30.

11 Wee shall escape the lake and

torment, which all the foolish, that is, all impenitent sinners must endure for evermore, *Apoc. 2 1.8.*

12 Wee shall obtaine the crowne and kingdome laid vp for all those who thus walke with God, euen the ioyes which neuer eye saw, nor neuer eare heard, nor entred into mans heart for to consider of; with a certaine rewarde of euery good duty that euer wee performed, *Math. 6. 1.4. 6. 18. & 10.42.*

2 Tim. 4.7.8

1 Cor. 2.9

13 And so having the assurance of all the promises for the life present, and that to come, wee shall bee able to waite continually for the appearing of our Lord and Sauour, lifting vp our heads for ioy, and crying alwaies: Come Lord Iesus, come quickly, *Luk. 21.28: Apoc. 22.20.*

1 Tim. 4.8

Some other rules to bee obserued for our direction and comfort in our examination.

1 **T** Hat wee examine for sinnes, first past, secondly present, D 2 third-

thirdly, which we are in danger of.

2 Concerning sinnes past, whether wee haue so vnfaignedly repented of them, that the very remembrance of them is grieuous vnto vs, *Psal.* 25.7. & 51.2.17.

Psa. 51.4.17

Zach. 13.10

1 Sam. 12.13

Ioh. 15.9. &

16. 33.34

Mat. 7.7. &

11. 23.

1 Ioh. 5.14

1 am. 4.3

3 A contrite heart after euery offence, because we haue therein offended our louing God; with a liuely haured of the same, and a resolute purpose neuer to commit it againe (looking with all at Christ, whom wee haue pierced thereby) is a certaine assurance vnto vs, that that sin is pardoned in Christ, and wee freed by him from all satisfactory punishment due vnto it. With *Dauids* speech (I haue sinned) is ioyned the answer of the Prophet: The Lord hath put away thy sin: but wee are neuer to rest vntill wee feeble our hearts so affected.

4 For sinnes of which we are in danger, because we are strongly inclined to them, or otherwise; or for graces which we want, let vs begge in faith earnestly, looking at Christ. Let vs aske the overcoming of any sinne, vsing all the meanes

meanes thereunto, especially auoiding the occasions of it, and we shall preuaile by little and little, vntill we attain a perfect conquest, through the victory of Iesus Christ. So for ^a any grace or an increase thereof let vs importune the Lord after the same manner; that is, vsing all the meanes thereunto, and we shall obtaine the graces: for such a begging is the grace we craue. 1. In acceptance. 2. In beginning or first fruits. 3. In pledge of our perfection, *Mat.* 4.6. & *15.* 22. 25. 27. 28. *Ioh.* 7. 38. *Psa.* 10. 17. & *145.* 18. *19.* *Rom.* 8. 26. *Dan.* 6. 10. *Ex.* 29. 38. 39 *Psa.* 25. 1. & *123.* 1. 2. 3. 1. *Thef.* 5. 17.

5 Our begging must be by solemne praier vpon our knees morning and evening at least, with giuing ^b speciall thanks for that measure of grace which we haue attained vnto, & by the earnest lifting vp of our hearts continually.

6 Wee must beware that wee neither trust so much to our prayers, as to cause vs to neglect any one of the other means ordained of God for whatsoeuer we desire; but that we vse the still more conscionably, especially the principall:

D3

as

^a Marke well thy infirmities and wants, & view them often: and in all thy priuate prayers be earnest concerning them watching ever against them.

^b Forget not this: we all faile in it, *Psa.* 102. 1. 2. 3. 4. *Gen.* 1. 8. 9. 10

^a The neglect
but of the least
means which
God effecteth,
may hinder
or frustrate
our desire.

Gal. 4. 22.

Rom. 6. 5. 24

32

Rom. 6. 12. 14

^b Here is thy
comfort thou
weak Chris-
tian.

Neh. 7. 11

Matt. 7. 20

Act. 11. 23

Esa. 42. 3

Gen. 22. 16. 17

Mal. 3. 7

2 Cor. 8. 12.

as the word preached, and ^a all other in
order, neither that we trust so much to
the other means, as to neglect prayer.

7 So many finnes as wee haue over-
come of conscience and ~~to~~ to God, or
graces as we haue thus attained to, or
can pray earnestly for, so many lively e-
uidences we haue of the sanctifying spi-
rit of God, & of our sound regeneration,
so long as we lie not in any one knowen
sinne: and as wee grow herein so grow
we in assurance before God.

8 In all ^b these, God accepts ouren-
deauour to obey, so that it be totall in-
uery part, viz. in our mind, conscience,
will and affections, and also earnest to
doe what wee can without hypocrisie,
as he did *Abrahams* resolution to offer
Isack; and as the kinde father accepts
the endeauor of the childe: or as it is in
almes, where a man is accepted accord-
ing to that which he hath, and not ac-
cording to that which hee hath not, so
that there be first a willing minde: so is
it in graces, if there be a strife, with hun-
grying after more, vntill wee come to a
perfect man, euen the measure of the

age

age of the fulnesse of Christ, *Mat. 9. 6.*

Eph. 4. 13. 14.

9 Gods grace is sufficient for vs

1 Supply that which is wanting.

2 Forgiue that which is committed, *2. Cor. 12. 9.*

To 3 Impute Christs obedience.

4 Support vs being weake.

5 Restore and raise vp vs beeing fallen, *2. Cor. 12. 9.*

10 Gods power and mercy are made perfect, or manifest through our weaknes, that God may be glorified and we humbled continually, that hee that reioyceeth may reioyce onely in the Lord, *1 Cor. 1. 31.*

6 Faint not at thy weaknesse, but comfort thy selfe herein.

11 In greater measure of graces or any blessing, as we get more assurance, so we must returne more thankfulness, and become more humbled, watching against ^d pride for feare of the messenger of Sathan to buffet vs: for, pride springs vp, when all other sinnes die, *1 Thef. 5. 18. 2. Cor. 12. 7. 2. Chro. 32. 20. to 26. Psal. 30. 6. 7*

^d In greatest experience of Gods extraordinary fauours, seare Hezekias sin w^z. to haue his heart puffed vp, & to wrath come vpon hee.

12 In lesse measure of graces we are to mourne after an increase, by the carefull

carefull vie of all the meanes, so to get
more assurance and comfort, least wee
deceiue both our owne selues, and o-
thers, hauing nothing but a shew, be-
ing as the foolish Virgins, and as the
barren Fig-tree. *Mat. 5. 6. 1. Thes.*

4. 1. 10. Matth. 25. 2. 3

Luk. 13. 7.

THE

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gin
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*The Glasse of the Law, or
Map of the narrow way of life,
from steppe to step, thorow euery Com-
maundement, whereby wee (beholding
our own naturall misery) may be driuen
daily to put on Christ, and (considering
our waies) may turne our feete to the te-
stimonies of the Lord.*



IN all this view we
must euer remem-
ber to bee thankfull
for euery grace re-
ceiued, mourne for
euerie sinne com-
mitted, looking at Christ crucified, beg-
ging pardon through him, and the im-
putation of his obedience. In all wants
we are to intreat an increale of strength
and grace through him, by lifting vp
our harts vntil we attaine to perfection,
observing how we grow in grace daily
and

* Read with
thy hart, & str
it vp carefully
to the practice
heereof.

and in subduing of euery sinne. *Prou. 4.
18. Ephes. 4. 13. 2 Pet. 3. 17.*

*This is the way, walke in it, Esa. 30. 21.
Lord open thou mine eies, that I may see
the wonders of thy law. Psa 119. 18. When
thou saidst, Seeke ye my face, my heart
answered vnto thee, Oh Lord I
will seeke thy face.
Psal. 27. 8.*

THE

Hec

ledge

pall

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must



THE
FIRST COM-
MANDEMENT.

*Thou shalt haue no other Gods,
before me.*

Vhich inioynes vs to haue
Iehoua onely for our God,
and commands the parts
of his inward worship.

*Heere we are to examine how wee walk for-
ward more cheerfully in these principall
duties, which are the very entrances to all
true godlinesse.*

Knowledge of God and of his will
reuealed in his word, with acknow-
ledgement of the same,] which is a princi-
pall part of the Image of God, whereof
we may glory, and without which wee
must needs perish, being vnable to goe
one

^b This over-
commeth the
world, with all
the difficulties
in it,
1 Iohn 5. 4.

one steppe towards the Kingdome of
heauen. *Col. 1. 10. & 3. 10. Phil. 1. 9. 10.*
Iere. 9. 23. 24. Hof. 4. 6.

2 *Faith*^b] Whereby wee beleue
God to be our God, and wihall every
part of his word, so as we feele the pow-
er of it in our hearts: as of

1 Cōmandements, to obey them
readily, as *Noah* and *Abraham*.

2 Iudgements & threats, to terri-
fies vs from sin, as the *Ninivites*.

3 Promises to cōfort vs, & incou-
rage vs to goe on more cheerefully in
godlinesse, as *Abraham* and all the fa-
thers, who receiued good report there-
by. Without this faith, it is impossible
to please God. *Heb. 11. 2. 6. Ro. 14. 23.*

3 *Hope*,] Looking for the performāce
of euery thing which God hath promi-
sed, in their due time. *Rom. 1. 24. 25.*

4 *Confidence in Gods prouidence*,] to
be able to cast our burthen onely vpon
God, reioycing in him alwaies, that hee
is our God, in a certaine assurance that
hee will nourish vs: full of Christian
courage, as *Dauid*, *Nehemiah*, *Daniel*.
Psa. 55. 22. Phil. 4. 4. Psal. 3. 6. Nehe. 6.

10. *Dan.* 6. 13.

5 *Loue of his Maieſtie because of his goodneſſe,*] louing feruently all his commandments, ordinances, and ſeruants, with whatſoeuer hee loueth, and that for his cauſe onely; longing to inioy his preſence; zealous to promote his honour, hating that which he hateth, with a vehement indignation, as our Sauour and *Dauid*. *Pſal.* 69. 9. 17.

6 *Patience with cheerefulneſs in the miſt of all our ^c trialls,*] euen then when God ſeemeth to haue forgotten vs, or to throwne vpon vs; hauing our eye ſtill at him, & how he diſpoſeth all in wiſedom & in loue for our comfort in the ^d end: thus waiting for the happy iſſue, ſaying with *Iob*, *Though he kill me, I wil truſt in him, and reprove my waies in his ſight;* knowing aſſuredly, that he cannot forſake, faile, or forget vs. *Rom.* 8. 28. *Gen.* 50. 20. *Iob.* 13. 15. *Heb.* 13. 5.

7 *Child-like feare*] liuing alwaies as in Gods preſence, labouring to approue our hearts vnto him, thus walking vnto him as *Enoch*, vntill he take vs hence, not fearing the faces of men; but as the thre children,

^c In the day of trial ſtand faſt, meditate *Dauid*s *Pſa.* chiefly 37. 77. 107. &c. fixing thy eye at thy captain *Ieſus Chr.* and the glory he keepes for thee.

^d Marke and thou ſhalt ſee it.

children, and *Nehemias*. *Psalme* 16. 8.
Gene. 5. 24. *Nehe.* 6. 10. 11. 12. 13. 14.
Dan. 3. 17. 18.

8 *Humilitie,*] because of his excellencie and our vilenesse, his holinesse and our sinfulness, chietely of our corrupt nature, which would carry vs to destruction euery moment, if God should not restraine it: so giuing all the glorie of our perseuerance in grace, & of all our good things to him alone, as the free gifts of his rich mercie; acknowledging withall, that wee are not worthy the least of them, as *Jacob* and *Daniel*, mourning withall for all the horrible sinnes of our time, as iust *Lot*, and the mourners in *Ierusalem* before the captiuitie. *Ezech.* 9. 4.

Abhorring contrarielie all the breaches of this Commaundement, as the moſt sinnes of all the fearefull abominations that are committed in the world.

I **A** *Theisme,*] whereby most liue as if there were no God, or heauen judgement, or place of torment, as those fooles that say in their hearts
 There

1 *Pet.* 5. 5.
 1 *Cor.* 4. 7.

Psal. 131. 1. 2.
Iames 1. 17.
 1 *Cor.* 1. 6. 31
Dan. 9. 3. 4.
 1 *Pet.* 2. 7. 8.

There is no God. *Psal.* 14. 1.

2 *Ignorance*,] or spirituall blindnesse, wherby multitudes perish, living without Christ, and without GOD in the world, ignorant of his iustice and mercy for any sauing knowledge, and so goe hood-winked to hell, as the Gentiles; worse then the Oxe, that knoweth his owner. *Hosea* 4.6. *Ephe.* 2. 12. *Es* 4. 1.3.

3 *Infidelitie*,] vvhereby the greatest part neither regard the word or works of God, nor yet depend vpon him, shew-
evidently by these signes:

1 Profanenesse of life.

2 Contempt of Gods word.

3 Impatience and fainting in trialls.

2 Kin. 6. 33. 7. 2.

4 Tempting God by vsing vnlawfull meanes in stead of waiting his leisure.

5 Despaire of his mercie.

4 *Carnall confidence*,] trusting in vanity, eue in any thing but God, whether

^a { 1 Wit and policy.

In { 2 Power and strength.

{ 3 Wealth.

{ 4 Friends, fauour, or anie other
meane

^a If God increate any of these, set not thy hart on them, but fear. *Psal.* 62. 20.

meanes: for heereby we withdraw our hearts from God, bring a curse vpon our selues, making these our Gods. *Iere. 17. 5.*

5 Coldnesse or luke-warmnesse in the loue of God, his truth and seruants, as the *Laodiceans*; or decaying in our first loue, as the Church of *Ephesus*. *Apo. 3. 15. 16. & 2. 4. 5.*

6 Louing or delighting in any thing aboue God, his word, and ordinances, or preferring them before GOD and his fauour.]

as { 1 Parents, children, or friends, as *Elie*:

2 Pleasures, as *Eſau*:

3 Pomp and wealth of the world, as the young man comming to Christ.

4 Our selues, vvhetherunto Peter perswaded our Saniour, *Matth. 16. 22.*

7 Hatred of God,] appearing in malice against his word, or seruants for doing his commandements: as in *Caine*. *Ahab. Rom. 1. 30. Exod. 20. 5. Deut. 7.*

10.

§ Wilful

8 *Wilfull disobedience to any one commandment*] against the light of our consciences, as in *Saul*: which is rebellion, and as the sinne of witchcraft, 1. *Sam.* 15.22.23.

9 *Timorousnesse, fearing men more then God,*] and hereupon doing or forbearing good or euill, for feare of men onely: which is idolatry, making gods of men.

Apoc. 11.8

10 *Presumption upon his mercy, to sinne because hee is mercifull:*] as most hypocrites doe, though hee haue sayde plainly hee will not be mercifull vnto such, *Deut.* 29.19.20.21.

11 *Pride against God*] setting our selues against his word, iudgements, or seruants with an high hand, as *Pharaoh*: or taking his praise to our selues, as *Herod*: or not considering our owne weaknesse, as *Peter*, *Num.* 15.30.31.32.33.34.16.3.4.30.31.32.1. *Pet.* 5.5. *Deu.* 8.17.18. *Luk.* 5.8. *Mat.* 26.33.35.

12 *Hauiing other Gods*] whether the Pope of Rome, as all the Papists who reuerence his Word and Ordinances aboue Gods: or any of the Saints,
E whom

whom they inuocate : or our bellies, or
Mammon. *Rom. 10. 14. Phil.*
3. 19. Mat. 6. 24.

THE



THE SECOND COM- MANDEMENT.

Thou shalt not make to thy selfe any grauen Image, nor the likenesse of any thing, that is in heauē aboue, or in the earth beneath, nor in the water vnder the earth. Thou shalt not bow downe to them, nor worship them: For I the Lord thy God am a iealous God, and visit the sins of the fathers vpon the children, vnto the third and fourth generation of them that hate me, and shew mercy vnto thousands in them that loue me, & keep my cōmandements:

Nich commandeth Gods outward worshippe, or the manner of Gods worship, with all the parts & means thereof, that we worship him onely according to his will reuealed in his word.

*Here wee are to examine how wee walke
on more conscianably.*

I*N a more carefull vse of all the ordina-
ry meanes of holines, and parts of Gods
service) as frequenting the word prea-
ched, which is the only ordinarie means
to beget faith, and the principall to
encrease it; reading or hearing some
part of it read daily, ^d meditation, con-
ference, the vse of good bookes, com-
pany of the godly, ^e practice of the du-
ties of piety, omitting no opportuni-
ty nor part thereof priuately nor pub-
liquely; prayer duly, Morning and E-
uening at least (in the most humble
manner) as the perpetuall Morning
and Euening Sacrifice vnder the lawe
2. Tim. 1. 6. Math. 25. 26. 27. 29. Rem.
10. 14. 17. 1. Cor. 1. 21. Exo. 29. 38. 39.
Dan. 6. 10.*

*2 Vsing the helpes ordained to binde
and stirre vp our selues hereunto.]*

*1 Vowes of things in our owne po-
wer, as Iacob, Psal. 79. 11.*

*2 Fasting, to humble our selues
and*

^d *Learne the
way of diuine
meditation.*

^e *Redeem the
time in watch-
ing thy opor-
tunities, and
pursuing them
with earnest-
nes until they
be effected.*

*El. 22. 12. 13
Ez. 8. 21. 22. &
10. 6. 9*

^f *Acquaint thy
selfe well hith
this duty, thou
that wouldest
be acquainted
with the Lord,
Iam. 5. 10*

and make our prayers more feruent; when God calls vs thereunto, by some iudgement already vpon vs, or threatened, or for obtaining some speciall blessing for our selues, the whole Church, or any member thereof, *Acts* 13.2.1, *Cor.* 7.5.

3 *Striving for the maintenance of the faith* that is, of Gods pure worship and truth, without any mixture of mans inventions, or of any other corruptions, *Ind.* 3. *Deut.* 22.9.10.11.1. *Tim.* 6.14.

Abhorring all breaches of this commandment.

1 *Imagery of the true God, and Christ, or of fained Gods, Saints or Angels for any religious vse* as Crucifixes and the like, *Deut.* 27.15.

2 *Every outward representation, deuised by man, to be either a part of Gods worship, or to teach some religious duty* for all such likenesses are expressely condemned. Nor the likenesse of any thing that is in heauen aboue, nor in the earth beneath, &c.

Mar. 7.7

3 *All wil-worship*] that is, all not warranted by the word of God, though done in neuer so good an intent, as in *Nadab* and *Saul*: for Christ is the only teacher of his Church, and sole ordainer of the meanes of his owne worship, *Col. 2.22.23. Num. 15.39.40. Deut. 12.32. Mar. 7.7.8.9. Leui. 10.1.2. 1. Sam. 15.15. Mat. 23.10.*

4 *All approbation of idolatrie*

By { 1 Presence,
2 Speech,
3 Gesture.
4 Silence,
5 Keeping reliques, monuments, customs, or other remembrances thereof vndefaced, which God being a ielous God cannot endure, *Iud. 23. Deut. 12. Exod. 20.5.*

5 *All knowne auoidable and vnnecessary occasions of insnaring our selues or others in superstition*] either by any of the former kinds of approbation thereof, or by vnnecessarie traficke or familiarity with Idolaters or false worshippers: or seeking help of, or fauouring them. *2. Cor. 6.14.10.18. Ez. 9.2.12.14. & 10.1.11.12.*

1 *Thef. 5.12*

Rom. 1.31

1 *Cor. 6.14*

1 *Kin. 19.18*

Deu. 7.25.26

& *11.4.19.30*

Esa. 30.22.

Deut. 7.1.3.4

5.25.26. & 12

4.19.30

1 *Cor. 5.10*

Adoring Saints or Angels] as the
Papists do. *Act. 20. 25. 26. Apoc. 19. 10*
22. 6.

7 *Worshipping Sathan, by seeking to*
effect strange matters by meanes forbid-
den, or not warranted, or seeking after
them that use such meanes.] For Sathan
is very ready when any homage is done
unto him by practicing such meanes, or
seeking after them, as *Saul* seeking the
Witch when as hee was forsaken of
God; and to Sorcerers, as we see by
daily experience.

Esa. 8. 19. 20

Apoc. 21. 3

Deut. 18. 14

8 *Hypocriticall worship*] as in

1 Outward ceremonies, or bare
shewes of religion.

2 Forwardnesse in small matters, o-
mitting the most waighy, as the
Pharises.

Mat. 23. 23. 25

3 Halting betweene two religions.

9 Neglecting the service of God, or
any part or meanes thereof. *Jer. 48. 10.*

1. Kin. 18. 21



THE THIRD COM- MANDEMENT.

Thou shalt not take the name of the Lord thy God in vaine: for the Lord will not hold him guiltless that taketh his name in vaine.



Ordaining the reuerent and fruitfull manner of performing Gods worshippe.

Heere wee are to view how we runne on more cheerefully in these duties:

I A reuerent vse of all the names of God; which are all those things, whereby he makes himselfe knowne vnto vs as by names.

I Titles,

- 1 Titles, as God, Lord, *Deu.* 28. 58.
- 2 Attributes, as mercy, truth.
- 3 Ordinances, as Word, Sacraments, Ministry, *Acts* 9. 15.
- 4 Creatures, as heaven, earth, sea, and all in them.
- 5 Iudgements, } bodily.
- 6 Mercies. } spirituall.

Taking occasion ° to consider of, & set forth Gods glory, shining in euery one of them, vsing them to the ends he hath appointed.

° Herein wee are all principally defective.

2 *Swearing religiously.*] that is, by the Lord alone, and in matters of importance, onely P for his glory, our good, and the good of our neighbour, which cannot otherwise be ended: and also with great aduice, lest we forswear, or at least, lest we take that glorious Name in vaine, at which wee ought to tremble: & so performing our oathes faithfully, *Iere.* 4. 2. *Heb.* 6. 16. *Psal.* 15. 4.

° Look well to these before thou take thy oath.

3 *In a more fruitfull use of the word, Sacraments, and other meanes of our saluation.*] that is, with feeling the power of sanctification by them, through mixing them with faith. *Luk.* 8. 15. *Heb.* 4. 2.

4 Pray.

° Lift vp thine
heart hereunto.
Ephe. 6. 18.
Colo. 4. 2.

4 Praying with more^d feeling, seruencie and faith, giuing thanks also with more cheerefulness.]

5 Sanctifying all Gods benefites, ordinances and chastisements, with the works of our calling, by the word and prayer,] that so we may haue a more holy vie thereof.

1 Tim. 4. 5.

6 Making bold and wise profession of euery part of Gods religion, gracing it by a holy conuersation,] as our Sauour and Abraham, vwho built Altars where-soener hee came, euen amongst the Infidels, in obedience to God as hee commaunded. Rom. 10. 10. 1 Peter 3. 2. 14.

15. Mat. 5. 16. Iere. 10. 11.

7 Performing faithfully & constantly all our holy^c ^cvowes.] Psal. 50. 14. 116. 14. Deu. 23. 21. Psal. 76. 11.

Dan. 6. 10.
° Forget not
these, for God
will surely re-
quire them.

And contrarily mourning for, and abhorring all abuses of the glorious Name of our God, as

1 Carelesse vsing any of his Names in our common talke.] Deut. 28. 58.

2 Swearing lightly, or profanely, for
which

which the Land mournes,] and much more for forswearing: as Zadechia, 2 Chro. 36. 13.

3 *Blaspheming,*] by speaking basely or contumeliously of any of his Names, to his dishonour. *Leuit. 24. 11. 14. 16.*

4 *Cursing,*] for God hath giuen vs tongues to blesse with, and said, Blesse and curse not. *Iam. 2. 9. 10. Rom. 12. 14.*

5 *Abusing Gods religion,*] as his word, Sacramēts, or other ordinances (whereby hee most familiarly shewes himselfe and all his goodnesse to vs, and would haue vs to make profession of him:) which is done not onely by neglecting of any of them, but

{ 1 *Vsing them vnprofitably,*] without repentance, reformation of life, with an increase in holinesse. 2 *Thes. 1. 10. 11. 12. Psal. 50. 16, 17.*

2 *Making a profession, yet lining profanely, to make Gods enemies to blaspheme.*] 2 *Sam. 12. 14.*

3 *Vsing them unreuerently or scornfully.* *Acts. 2. 13,*

4 *Dissembling anie part of the truth, where wee ought to professe it:]*

Hol. 4. 2. 3. Eccl. 2. 10.

These three next generall finnes make the whole land to tremble.

Hebr. 1. 3.

* The general forgetting of our miraculous deliuerance increaseth our sin to the vttermost, especialy from the intended iouafion; the long threatned day, the gun-powder plot, Our seuerall discontentments for the things we want, makes vs ordinarily to forget that we haue.

The very Gospel, with our prosperitie so admirably continued, may cause vs all to breake out into old *Iacobs* speech, *I haue enough; Ioseph is yet alive.* What would not our Fathers haue forgone for the Gospel alone? *Deut. 32. 18.*

it: as *Peter* amongst the *Galatians*, wherby many were drawn into the like dissimulation, *Romans 10. 10. 1. Kings 18. Dan. 2. 12. 17. 18.*

5 *Vnseasonable or crafty profession.* *Phil. 15. 16.]*

6 *Lightly passing ouer Gods iudgements:*] as the *Egyptians*, who were thereby prepared for vtter destruction.

7 *Receiuing his benefits vnthankfullie, or requiting them unkindly:*] as *Saul* the Kingdome, and the Husbandmen the Vineyard. *1 Sam. 15. 17. 18. 19. 2 Sam. 12. 7. 8. 9. 10. Esai. 5. 1. 2. 3. 4. 5. 6. 7. Mat. 21. 33. 34. to 41. 42. 43.*

Whether

Publike, as

- 1 Gospel.
- 2 Prince.
- 3 Peace.
- 4 * Deliuerance.
- 5 Prosperitie.
- 2 *Sam. 12. 7. 8.*

(Private, in

- 1 Soule.
- 2 Body.
- 3 Goods.
- 4 Friends.
- 5 Name.
- 6 Labours.

8 Abuse of our Christiā liberty,) though
in things of their owne nature indiffe-
rent, *Rom.* 14. 13. *1. Cor.* 8. 9.

1 Grieving the godly, *Rom.* 14.
15. 20.

2 Causing the weake Christian to
stagger. *1 Cor.* 8. 7. 10. 11. 12.
13. *Rom.* 14. 13. 20. 22. 23.

By 3 Nuzling the ignorant in super-
stition.

4 Hardening the Idolater.

5 Giuing occasion to the wicked
to blaspheme.

9 Breach of our Vowes and Couenants
with God:) as that at Baptisme. And e-
uer since in all our deliuerances, and re-
ceiuing the Sacrament. *Ecccl.* 5. 3. 4. 5.

THE



THE FOURTH COM- MANDEMENT.

Remember thou keep holy the Sabbath day: six daies shalt thou labour and doe all that thou hast to doe, but the seventh day is the Sabbath of the Lord thy God; in it thou shalt doe no manner of worke, thou, nor thy sonne, nor thy daughter, thy manservant, nor thy maid, nor thy beast, nor thy stranger that is within thy gates: for in six daies the Lord made the heaven & the earth, the sea & all that in them is, & rested the seventh day: wherefore the Lord blessed the Sabbath day, & hallowed it.



Nioyning the time of Gods solemne worship. Hecere we are to consider well how we grow in a conscionable practice of all the duties of the Sabbath.

I Before the assemblies.

I Remem.

1 *Remembering the Sabbath before it come,*] that wee may dispatch all our own works in the sixe dayes, to attend better the right sanctification thereof, according to the caueat *Remember*: so to consecrate it as a glorious day vnto the Lord, to honour him, not dooing our owne waies, nor seeking our owne will, nor speaking a vaine word. *Esa.* 56. 2. 4. 5. 6. 7. *Esa.* 58. 13. 14.

2 *Preparing our selues thereunto,*] either the day before,^d or rising early in the morning, by examining our hearts both by the Law and Gospell, and so reconciling our selues to God, renewing our vowes of walking more conscionably after wee haue cleansed our harts & hands by repentance. *Gene.* 3. 9. 2. 3. 4. 5. *Ecc.* 4. 17. *Exo.* 19. 14. 15. 22. *Leuit.* 10. 3. & 22. 3. *1 Cor.* 11. 28. 31. *Mat.* 5. 2. 4. *Psa.* 26. 6. *Ezr.* 7. 10. *Esa.* 56. & 58.

3 *Making seruent prayer*] for

- 1 Forgiuenes of our particular sins.
- 2 Increase of those graces, which we most stand in need of.
- 3 That the Preacher may bee fitted so to speake, and vvee to heare.

^d As thou desirest the blessing of the Sabbath, so resolue by a constant vow euer to perform this work of preparation, according to these places, and try whether the Lord will not perform his promise abundantly.

heare, as may bee most to Gods glory, and our saluation.

2 *At the Assemblies.*

Exc. 46. 10.
Psal. 110. 3. 40
8. and 95. 1. 6.
Deut. 33. 3.
Esa. 2. 3. 49. 23
Act. 10. 9. 10.

1 **B**eing present with the first at all publique assemblies of the Church with cheerefulness and reuerence, as before the Lord of the whole earth,] both to declare our loue and homage, and for the good ensample of others; affraid of the least vnseemly gesture, or beeing ouertaken by sleepe, drow sinesse, or any wandring thoughts.

2 *Ioyning with the Congregation in euery publique action, according vnto due and holy order, chiefly in our hearts;] as beeing one bodie of Christ, of one heart, & of one soule, 1 Cor. 12. 12. Aff. 2. 46. 4. 32.*

3 *In^a hearing, applying, each speech as spoken by the Lord to vs particularlie.] Thus;*

1 Humbled for reproofs & threats against sinne, whether our owne or others, as members of the same body, or in danger thereof. *Acts. 2. 37. 2 Chro. 34. 27.*

2 Re-

* Vse this thou that complainest of thy weake memory. Psal. 27. 8. and 40. 8. Exc. 8. 9.

- 2 Reioycing in all the promises.
- 3 Thankfull for the mercies.
- 4 Desirous of the graces.
- 5 Resolute to walke in euery good way, to depart from the euill. *Psal.* 27.

8. *Exod.* 24. 3.

This is the best art of memory: for exceeding ioyes, griefes, hatred, or desire, doe leaue the deepest impression in vs, and so sticke longest in memory.

4 *Waiting for the blessing to bee put on vs, by the Minister, neuer departing before it bee pronounced, Num.* 6. 23. 27. *Ezek.* 46. 10.

3 After the Assemblies.

1 **M**editating on the whole sermon in order:] as 1. Text. 2. Occasion, meaning, diuision. 3. Doctrines seuerally, by marking the text, and how they were gathered out of it. 4. Proofoes or reasons of the seuerall doctrines. 5. Vses. 6. Applying it better to our selues, ^d trying what worke euery part hath in vs.

^d Be not negligent herein.

2 *Conferring of the same in the same order*

F

order

order, with our families or others.]

The benefit whereof is most evident by experience, both herein, and in every trade and science; for those who conferre most, are ever most expert: besides that hereby the godly doe kindle zeale in one another; and contrarily without it, we are made drowsie and vnprofitable hearers, letting Sathan steale away the seed out of our hearts: so giuing him aduantage to accuse vs, before the Lord, for despising his holy word, or at least taking his name in vaine. *Mat. 13. 19.*

3 *Private Catechising our families, teaching and examining them in the principles and grounds of Religion.]*

4 *Meditation upon the creatures.]*

1 Generally to be hold	1 Wisdome
the Lord in	2 Power:
every one of them;	3 Goodnesse:
that is, his	4 Providence:
	5 Iustice.

2 Specially by considering these things more fully in their seuerall ends & vles, or as the Scriptures applye the

5 *Private reading* { *Scriptures:*
Holy bookes.]

6 *Singing*

Mal. 3. 16.
Luke 24. 14
Mar. 4. 15

Rom. 1. 20
* Lord open
our eyes that
we may giue
the glory.

Act. 8. 28. &
7. 11.

6 Singing Psalmes. Iam. 5. 13.]

7 Exercising then principally the works
of mercy] visiting others,

1 Instructing:

2 Exhorting:

3 Admonishing:

By 4 Reproouing:

5 Comforting:

6 Collecting:

7 Relieving.

Rom. 15. 14

1 Thes. 5. 11

14

1 Cor. 16. 13

Avoiding as warily all the breaches
of the Sabbath: as

1 Doing any worke more then holy and
necessarie] whether taking iour-
nies (as to Faires, Vvakes, or whatsoe-
uer) for pleasure or profit. Es. 58. 13. 14.

2 All vaine delights and sports, hin-
dering godlinesse, immoderate feeding, or
whatsoeuer may make vs heauie or un-
fit for the seruice of God, Rom. 12. 11. Dent.
28. 47.]

3 That ordinary good fellowshippe, in
tipping, vaine talke void of edification,
and much more all open profanenes. Eph. 4.
29. Col. 4. 5.]



THE SECOND
Table, commanding du-
ties of loue to our
Neighbour.

THE FIFT COMMAN-
DEMENT.

*Honour thy father and thy mother, that
thy dayes may be long in the land which
the Lord thy God giueth thee.*



Herein the Lord takes or-
der for preserving the ho-
nour and dignity which
hee hath bestowed vpon
every one, especially vpon
every Superior.

Here

Here we are to examine how we performe these duties.

1 Towards Superiours.

Rom. 13.1.7
1 Pet. 2.13.14

1 Honour.

2 Obedience belonging to them.]

3 Thankfull requiting,] at least in these three :

1 Acknowledgement.

2 Hearty affection.

3 Prayer. .. Tim. 2.1.2.

1 Sam. 10.26
2 Sam. 21.17
Rom. 13.17

2 Towards Equals.

1 Reuerent estimation,] as of brethren or sisters, preferring them before our selues.

3 Towards our selues.

1 Maintenance of our reputation, according to our places, walking uprightly in euery duty to grace our profession.] For our honour is in this, walking religiously towards God, righteously towards men, soberly and discreetly

Phil. 4.8

creetly in regard of our selues, and so without reproofe, *Tit. 2. 12.*

4 Towards all Inferiours.

1 **S**Hining before them in a holy conuersation with all grauity, according to our place, as our Sauour and Paul. *Mat. 11. 9. Phil. 1. 17*

2 Yeelding to them in good things, as Naaman.

3 Afraid to despise the basest of them, as *Iob. Iob 31. 13.*

1 Magistrates speciall duties.

1 **P**romoting the religion of God, and all true godlinesse with all their power, defacing the contrarie, and discountenancing all ungodlinesse, as David, Iehosaphat, Hezekiah, Iosiah, Nehemiah. *Exr. 7. 2. 3. 10. 27. 2. Chr. 15. 12. 13. Neh. 13. 17. and 22.*

2 Proturing each way the good of the people committed to them, as tender nursing fathers, repressing the wicked. *Esa. 49. 23. Rom. 13. 4.*

B. Hold your
cautiously par-
sons, that your
lives may be-
come such sam-
ples to all possi-
ble, & let all
Godly seruants
say Amen.

Being

- Being {
- 1 Men of courage.
 - 2 Fearing God.
 - 3 Dealing truly,
 - 4 Hating couctousnesse,
 - 5 No accepters of persons.

Deut. 16. 19. 20

Exod. 18. 21

Deut. 1. 17

2 Duties of them that are under authority.

1 **A**cknowledgement of their authority from God and the severall benefites which we enjoy thereby, though the person should be wicked:] as David of Saul; yea an infidell, as our Saviour of Caesar.

2 Paying and performing cheerefully unto them all subsidies, services and due impositions. Mat. 22. 21. Ro. 12. 6. 7.]

3 Duties of all them that excell in any gifts, outward or inward.

1 **T**hat our hearts be not ^a puffed up thereby, as is ordinarie in each estate, but that wee acknowledge them to bee from God, and so bee more humbled by them, as having more to be accountable for, giving God all the glory,] as Iacob.

Deut.

^a Try thy heart and feare.

Deut. 17. 20. Luk. 12. 48. Gen. 32. 9.

2 That we imploy them all carefully, as the talents committed to us to that end, as may be most to Gods glory, and the benefit of his people;] as Job, the Primicive Church. Mat. 25. 26. 27. Job 29. 12. 13. 31. Act. 2. 44. 45. 4. 32.

4 Ministers duties.

1 **W**aiting for a lawfull calling. Heb. 5. 4.]

* Pauls ensample at Ephesus for three years together, is the golden picture of a faithfull Minister, and will be required of every one according to their ability

2 * Applying their gifts as may be most to gods honour, and the good of their people, watching ouer euery one faithfully, by teaching, admonishing, exhorting, publicly and privately, day and night. 2. Tim. 4. 1. 2. Act. 20. 18. 19 20. 21. to the end chiefly. 31. 1. Pet. 5. 3. 1. Tim. 3. 4. 2. Tim. 3. 10.]

1 Cor. 9. 19
10. 21. 22

3 Labouring to goe before them in all holy example] in conuersation and suffering, both in themselves and family, afraid of giving the least offence: but framing themselves to all, to become all to all; (viz. in all things in their own power) the more easily to win all:

5 Peoples

5 Peoples duties towards their Pastor.

1 *Submission*] to be taught and guided by him, knowing his voice; imitating, as Christs sheepe, his holie doctrine and conuerſation.

Hebr. 13. 17.
Ioh. 10. 4. 27.

2 *Giuing him double honour,*] not onely by hauing him in ſingular loue for his works ſake, but alſo by miniſtring ſuch maintenance vnto him, as is conuenient both for his perſon and calling.

1 Ti. 5. 17. 18
Gal. 4. 14. 15.
and 6. 6.

3 Not following ſtrangers. Ioh. 10. 5.

6 Husbands duties.

1 *Wiſe gouernment,*] as the head, and Chriſt ouer the Church, honoring the wife as the weaker veſſell, eſpecially in couering and bearing with her infirmities, as *Abraham*; maintaining her authoritie & honour, amongſt her ſeruants, children, and all others.

1 Pet. 3. 7.

2 *Tender loue,*] as in Chriſt towards his Church. Eph. 5. 25. Pro. 5. 18. 19.

3 Good

3 *Good husbandry,*] in providing wisely all necessities for the whole house, & dispensing them aright. 1 Tim. 5.8.

7 *Wives speciall duties.*

1 *Subiection to her husband*] as to her head, and as the Church to Christ, afraid to offend or dishonour him. Eph. 5.33. & 5.22.24. Gen. 3.16.

2 *Loyalty or faithfull love,*] desirous to give all holy contentment to her husband. Pro. 5.19.

3 *Help for this and the better life.*] Gen. 2.18.

8 *Parents duties.*

1 *E*ducation of their children,] 1, In the fear of God. 2, In some honest trade painefully. Ephe. 6.4.

2 *Provision for children for the time present and to come,*] (else they are worse then Infidels) and so taking care by Will to leaue their houses in order, respecting the first borne sonne, vnlesse there be iust cause to the contrary. Dent. 21.15.16.17.

1 Tim. 5.8.
2 Reg. 20.1.

3 *Moderate*

3 Moderate correction]

1 Word, *Prou. 13. 24.*

2 Rodde, admonishing euer out of Gods vvord without bitter-
nesse. *Pro. 22. 15. & 23. 13. and*
29. 15.

Ephe. 6. 3.

9 Childrens duties.

1 **R**euere[n]t and louing obedience.]
Ephe. 6. 1. Psal. 127. 4. 5.

2 Thankfull requiting;

1 Beeing a crowne to their Parents by
their good behauiour, so comforting
them.]

Prou. 17. 6.

2 Ayding them,] as Ioseph.

3 Beeing carefull for their honour in
life and death.

10 Masters duties,

1 **D**ealing equally and mildly vvith
their seruants,] as hauing the-
selues a master in heauen, as *Iob. Eph. 6.*
9. Iob 31. 13.

2 Carefull prouision, First for their
soules, and secondlie for their bodies,
vsing

using to pray wvith their Families dailie,]
 2 [1. 12. 7. 12. 1 Tim. 4. 1. 5. Iere. 10. 25.

3 Paying their vvages duly wvith the
 better,] Iob 31. 38. 39. Iam. 5. 4.

11 Seruaunts duties.

1 **F** Aithfulness for their Masters pro-
 fit, wvith all vvisedome to doe all
 things for the best:] as Iacob, Eleazar, Ia-
 seph.

2 Subiection:] and this

{ 1 In service.

{ 2 Abiding correction] as the Angell
 bids Hagar. Gen. 16. 8. 9.

12 Schoole-masters duties.

1 **P** Raecticing painfully and constan-
 ly most profitable^a courses,] for the
 speedier furnishing their schollers with
 the best learning and manners, to the
 greatest good (Rom. 12. 7. 1 Cor. 12. 31.
 and 14. 12.)

of the { 1 Schollers.
 { 2 Church.
 { 3 Country.

* Be not asha-
 med to inquire
 of all, & fol-
 low the best,
 vsing any ap-
 proued help
 that God shal
 offer.

2 Drawing them on by loue, and honest emulation, with due praise and rewards, vsing moderate correction, ^b abhorring cruelty.] Ephe. 6. 4. Col. 3. 21. Pro. 12. 10.

3 ^c Indeuouring especially to be a pattern to them of all vertue (as beeing alwaies in their eyes) and chiefly of faithfulnessse in their calling:] so to procure more true reuerence to themselves, and blessing to their Schollers. Psal. 101. 2. 1 Tim. 4. 12.

^b Correct not in anger, but prevent by wisdom, the row constancie of obseruing orders chiefly.

^c Maintaine heereby thy authority, or thou indangerest all.

13 Schollers duties.

1 **S**trife to excell their fellowes,

- in {
 1 Learning.
 2 Manners.
 3 Obedience.
 4 Loue to their Master.

1 Cor. 12. 3. 1. & 14. 12. Phil 4. 8. 9.

THE



THE SIXT COM- MANDEMENT.

Thou shalt not kill.]

Commanding by all means { Body.
to preserve life of { Soule.

Here wee are to examine how wee endeavour to performe all these duties with more conscience.



Hich may preserve or make this present life more comfortable.

1 *Procuring and using all helps thereunto, as wholesome diet & clothing.] 1 Tim. 5. 27.*

2 *Holy mirth, a reioycing in all our labours, and at all times in the Lord.] Prov. 14. 30. 15. 13. 15. and 17. 22. And this by keeping alway a good conscience*

* *Learn well this lesson, if thou wilt find heaven vpon earth.*

ence, especially in our particular calling, which is a continuall feast: for the joy of the Lord is our strength, causing good health, and a principall part of our portion in this life, and of the beginning of the Kingdome of Heauen.

2Cor. 1. 12. Nehe. 8. 10. Eccl. 3. 12. 13. & 5. 17. 18. Rom. 14. 17.

3 Seeking all holy meanes of refuge, against all violence and danger:] (as our Sauour) especiallie flying to the Christian Magistrate, as to Gods Lieutenant.

4 Helpe of the Physician and Surgeon.]

Math. 19. 12.

5 Exercise.] 1 Tim. 5. 23.

6 Auoyding as warily all things hurtfull and perillous,] as

1 All contagious diseases.] Pro. 22. 3.

2 All^b euill purposes against our selues, or naughtie wishes upon discontentment,] and therein flying all provocations, furtherances, and occasions thereof, especially solitarinesse or reasoning with the temptation, or any way harkening thereunto: getting our selues seriously to our calling, or to such

^b Obserue this wel, thou that art any way afflicted in minde.

part of it, wherein we can take most delight: to honest companie, meditation of Gods mercies and speciall fauours, reading, prayer, singing Psalmes, or the like good exercitē, to turn our thoughts another way. 1 Pet. 5. 8. 9. 1am. 4. 7. Gen. 3. 1. 2. 4. 6. 7.

After wee haue sought the Lord and tried these meanes, if they doe not preuaile, wee are to adioyne the aduice of some faithfull Physician:] lest the distemper arise from the body, without the cure whereof the minde cannot be perfectly relieued. And further also it need shall to require, to seeke the counsel of some godly experienced spirituall Physician, to whom wee may fully disclose our trouble: for a grieſe disclosed is halfe cured.

3 *Rash aduentures without a varrantable calling.*] Math. 4. 6. 7.

4 *Worldly grieſe,*] which drieth vp the bones, and caueth death. Pro. 17. 22. 2 Cor. 7. 10.

5 *Anger and enuy,*] which are the rotting of the bones. Pro. 14. 30.

6 *Surſetting, intemperance, and excess(e.)*

celle } which kill more then the sword,
being causes of innumerable diseases &
griefes, *Pro. 23. 29. 30.*

7 *Prouoking others to the hurt of our
selues,* as *Iosiah* did the king of Egypt,
2. Chr. 35. 7. 20. 21. 22. 23. 24.

2 *Concerning the life and comfort of
our neighbour.*

1 *E*arrestly seeking peace with all
men, so farre as it is possible } as
Abraham & David. Ro. 12. 18. 1. Pet. 3. 11.

And to this end, labouring to attaine
to these virtues, which are most auail-
able to gaine loue euen from our very
enemies, and doe much adorne Christi-
anity: as

1 *Curtisie without dissimulation* } as
Abraham to the *Hittites.*

2 *Meekenesse,* in suffering, forgiuing
and forgetting wronges, leauing venge-
ance to God. *Rom. 12. 19. Eph. 4. 32.*

3 *Labouring to overcome enemies by
kindnesse,* } seeking occasions to gra-
tifie them, at least praying for them,
that they may obtaine mercy, and haue

G their

their hearts changed, *Rom. 12.20.31.*

4 *Dealing iustly with all*] that we may weare their reproch as a crowne, as *Job, Samuel. Job 29.31.*

5 *Abounding in compassion and good works,*] as our Sauour.

6 *Aduenturing boldly, for their defence and deliuerance, and much more for the Church of God, and our Country*] as Abraham for Lot, Dauid for Israel.

7 *Offering and seeking reconciliation, where it may stand with the credit of the Gospell, the saluation of the party and others*] *Mat. 5.23.24.*

2 *Avoiding as carefully all occasions of the contrarie, as*

1 *In heart;*

* Be sober and watch. *Eph. 4*

37

* Examine thy conscience well herein, thou that hatest any louer of the Gospell,
1 *Job. 3.43*

* 1 **V** *Naduised anger*] whereby we first giue place to the diuell to enter into our hearts.

2 *Malice or hatred*] which is murder before God, especially * *Caines hatred for the good things we see in men, wherein they goe before vs, and foreprooue vs; or for telling vs our faults,*

although wee pretend other causes of our hatred. This is the ordinary sin of the world, *Mat. 10.22. Ioh. 15.19.*

1 In words;

1 **B**rawling and rayling,] as Shemy and Rabsakey.

2 Crying out against others, or reviling uncharitably,] *Eph. 4.32.*

3 Threatning or scoffing at them] *Esa. 58.9.*

3 In deeds,

1 **F**ighting, blowes, maimes, danger.] *Levi. 24.19.20.*

1 Punishing unmercifully,] *Deut. 25.3.*

2 Oppressing the poore } to make them weary of their liues, *Ier. 22.17.*

2 Cruelty; } 3 Denying helpe or reliefe,] as the Priest & Leuite *Luk: 10.31.32.*

4 Betraying others,] as Iudas.

Gen. 4. 8

3 *Shedding of innocent blood*] which
dehileth the Land, and cryeth for ven-
geance, *Num. 35. 33.*

1 Any weapon, as *Ioab* slew *Abner*,
2. *Sam. 3. 27.*

2 Poyson, inchantment, destroy-
ing the conception, or any le-
cret practice.

By

3 Consent, as *Saul* to *Stephan*
death.

4 Saving the wilfull murthe-
rer.

Num. 35. 31

1 Kin. 2. 32,

2 *Concerning our soules or spirituall life,*
wee are to examine how wee increase
in care.

1 **F**Or the saving of our owne
soules, by

1 *Walking more warily in this nar-
row way of life.*] *Pro. 16. 17.*

Auoyding all those things which tend
to the destroying of our soules,] and
that so much more carefully, as the
soule is more excellent then the body,
eternall life then this, and eternall death
more fearfull: as

Mat. 16. 26

1 To liue in any one known sinne:]
for the wages of the least is death
eternall, and will certainly destroy
the soule, if it bee liued in with delight.
Ezek. 18. 11. Iam. 2. 10. Mat. 5. 19. 1. Ioh.
3. 8.

Rom. 6. 23
Gal. 3. 10
Psal. 34. 10
Pro. 11. 19

2 To neglect any meanes ordayned
to saluation,] as hearing the worde
preached ordinarily, reading, sacra-
ments, prayer, &c. whereby men be-
come dead, hauing a name to liue, or
at least lose their ioy or feeling. Heb.
2. 3. Num 9. 15. Apoc. 3. 1. Psal. 51. 10
11. 12.

2 Concerning the saluation of others.

1 Taking euery ^a occasion which
the Lord offereth for procuring
or furthering the saluation of others: and
so pleasing all, in that which is good to
edifie;] because he that winneth soules
is wise, and shall shine as the bright-
nesse of the firmament for euermore:
but hee that gathereth not with Christ
scattereth, and to him that knoweth to
do well & doth it not, to him it is sinne.

^a Take the op-
portunity pre-
sently when
God offereth
it.

1. *Cor.* 10. 33. *Pro.* 11. 30. *Dan.* 12. 3. *Jer.* 4. 17. *Luk.* 11. 23.

2 Being afraid of hindering the salvation of any one, and much more of being any cause of their damnation or fall; [*1. co.* 8. 11.]

1 Giuing offence through our scandalous lines, or euill ensample, or by the abuse of our Christian liberty.] *Mat.* 18. 6. *Rom.* 14. 15. 1. *Cor.* 10. 28.

2 Prouoking others any way to sinne as Iosephs brethren, David in the murder of *Vriah*.

3 Incouraging or praising others in their sinne] as the false prophets crying peace, *Hab.* 2. 15.

By 4 Consenting any way to the sinne of others] as the Beniamites, and the company of *Corah*. *Ro.* 1. 21.

5 Not testifying our dislike so farre as we may conueniently, and hindring] *Eze.* 33. 7. 4.

6 Not punishing according to our authority] but rather winking at faults, or vsing too much lenity, as *Ely*, *Num.* 25. 4. 1. *Kin.* 20. 42.

3 Mourning for the fearfull murders of innumerable soules, by all sorts to whom they are committed] but especially by all kind of ^a vnconscionable Ministers making a prey of the Church, as

- 1 Idoll Ministers, or blinde guides.
- 2 Negligent or carelesse Pastors.
- 3 Corrupt teachers, as the Pharises.
- 4 Flatterers, as the false Prophets, crying peace, peace. Zach. 11. 16. 17
Esa. 56. 10.

4 Stirring up all to whom others are committed, to be more conscionable for the salvation of their soules] 1 By admonishing, 2 Exhorting, 3 Reproouing, 4 Instructing by Catechising or procuring other meanes, 5 Giuing good enlample, 6 Compelling to outward obedience & submission to the meanes, as Abraham, Iosua, Hester, Nehemiah, Cornelius. Gen. 18. 19. Ios. 24. 15. Neh. 13. 15. to 22. & 8. 1. 3. 8. Hest. 4. 15. Acts 10. 2. 24. 33.

* Awake thou that delightest in sleeping, Abels blood cries for vengeance from the earth. Where wil you hide you when Christ comes to aske you an account of e- uery soule? Exod. 20. 10 Eph. 6. 4. 9

THE



THE
SEVENTH COM-
MANDEMENT.

Thou shalt not commit adultery.]

WHerein the Lord commands his people to be a chaste and a holy people.

*Here we are to examine how we
1 increase in*

C*Hastity*] possessing our vessels in holiness and honour, both in the single and married estate, by using carefully these helps and preservatives. 1. *Thes. 4. 4. 5.*

1 *Modesty*] observing Christian comeliness, to expresse the holiness of our hearts: *Iob 31. 1.* and that (1) in all

all our words, *Gen. 4. 1. Psa. 51. 1. (2) be-*
haviour, Gene. 24. 46.

2 *Temperance*] in the sober vse of our
 diet, sleepe, and pleasures, to vse them
 onely so farre foorth, as they be no pro-
 uocations to the flesh, nor hinderances
 to holinesse; otherwise, to abate them.

Pro. 23. 19. 23
1 Cor. 7. 30. 31
Gala. 5. 13.
1 Cor. 7. 27.
1 Cor. 7. 17. 24
Pla. 91. 11. 12.

1 Cor. 9. 27.

3 *Painefulnesse in our speciall calling,*]
 with instant prayer, giuing thanks for
 that grace we haue attained to.

4 *In the single estate, taking the benefit*
of holy marriage when other meanes auail-
not.] 1 Cor. 7. 2. 9.

Obseruing therein;

1 Religion. 2 *Cor. 6.*
 14.
 1 Equalitie for { 2 Age.
 3 Parentage or con-
 dition.

Gen. 2. 18. 20
& 6. 2.

2 Right ends for { 1 Auoiding of in-
 continencie.
 2 Mutuall helpe, &
 comfort, chiefe-
 ly to attaine eter-
 nall life.

1 Cor. 7. 1.
Gene. 1. 28.

3 The

Mala. 2. 15

3 The increase of
the Church in
the younger sort.

3 That there bee no neercesse of
bloud. *Leuit. 18.*

4 Consent (1) of Parents. *1 Corin. 7.*

3 8. (2) Of parties themselves. *Gene. 24.*
57.

2 Abhorring

Not onely those monstrous kindes
of vncleannesse which ought not
to be named amongst Christians, as for-
nication, adultery, incest, rape, Sodomy,
and the like, which the very light of na-
ture condemnes; but more, (*Ephe. 5. 3.*
Deut. 22. 21.)

1 *All wantonnesse priuately or with o-
thers.*] *Rom. 13. 13. Ephe. 5. 3. 4.*

2 *Nocturnall pollutions, committing of
excesse.*] *Deut. 23. 10.*

3 *Voluptuous abuse of the marriage
bedde,*] otherwise then for some of the
right ends of marriage before mention-
ed. Yet obseruing duly,

{ 1 The naturall time of separation.

{ 2 Of solemne humiliation] when
the

Leuit. 18. 19.
Ezec. 18. 6.

the Bride and Bride-groome are to leave the marriage chamber. 1 Cor. 7. 5. Joel 2. 16.

3 *Shunning as warily all causes and occasions of uncleannesse,*] as

{ 1 *Within vs, all vnpure thoughts and lusts,*] which are the adulteries of our harts. Mat. 5. 28. 15. 18.

{ 2 *Without vs all prouocations,*] as { (Ezech. 16. 49.)

1 *Surfeting and drunkenness,*] immoderate eating & drinking, or of such things as most stir vp lust, & at vnseasonable times. Pro. 23. 32. 33.

2 *Idlenesse, and sluggishnesse,*] as in Sodome, Dauid.

3 *Pride,*] appearing in face, haire, apparell, or behauour: as in the women of *Iudah* before the captiuitie. Esay 3. to the end.

4 *Societie with lasciuious persons,*] which are infectious. Gene. 39. 10.

5 *Lewd books or Balads,*] fitter to be burnt, as Mat. 12. 35. 36. Act. 19. 19.

6 *Filthy talke or foolish iesting,*] bewraying an vncleane hart, and corrupting others. 1 Corinth. 15. 33.

Pro.

Wee pray that God would not lead vs into tentation: therefore we may not cast our selues into it by any of these occasions.

^a Though these
seeme but
sparks which
cannot hurt,
yet they will
kindle a fire
which will
burne down
to hell, vnless
they be quen-
ched in time.

Pro. 7. 11. 12. 13. 14. 15. Ephe. 5. 3. 4. 5. 12.

7 *Wanton lookes*] from eyes full of adultery, as in *Putiphars* wife, *Dauid*.
2 Pet. 2. 14.

8 *Lewd houses, or of euill reports.*
Pro. 5. 8.

9 *Wanton pictures, playes, dancing, or^a dalliance,*] of the very beholding whereof, euery ones conscience will tell him the danger, when it is truly awaked, at leſt for breeding wanton thoughts, and luſt, condemned by our Sauour. *Mat. 5. 28.*

10 *Wearing of apparell contrary to our ſex,*] as man to weare the womans apparell, or the woman the mans. *Deut. 22. 5.*

11 *Vnlawful diuorce or ſeparation.*
Math. 5. 32. 19. 9.

12 *Private company of man, and woman together,*] though otherwiſe both honeſt, and intending no euill.
Pro. 6. 27. 28.

4 *Increasing in a holy iealouſie ouer our ſelues,*] ſo running away from each occaſion, and the leaſt appearance. *Pro. 5. 8. and*

8. and 7. 8. 25. 1 *Thef.* 5. 22.

For fear
of

- 1 The Lord vvho seeth our harts, and will accept vs according to our feare.
- 2 Sathan, who will accuse.
- 3 The wicked, who will bee hardened or blasphemie, or both.
- 4 The godlie, who will be grieved.
- 5 Our selues, because our conscience vvill bee wounded, and witnesse against vs. And also for the corruption of our harts, which is like to tinder or gunpouder if a spark fall thereinto.

THE



THE
EIGHTH COM.
MANDEMENT.

Thou shalt not steale.]

BNioyning the preservation
and increase of our owne
goods, or outward estate,
and also of our neighbors.

Heere we are to examine,

I *How wee labour to maintaine our
estate holily and honestly, ac-
cording to our place and calling, vvalking in
all these duties more therefully.*

I *Painefulnesse in our particular cal-
ling,] as Iacob in Labans service ; Paul
both in his ministerie, and to get his li-
uing, vsing double paines early or late
to recompence the time spent, in the
service of God ; as in gathering Manna
before*

before the Sabbath, that they might rest that day: so dwelling in our calling with God, we shall be fed assuredly. *Eph. 4.28. Act. 20.31. 2 Thes. 3.8.9. Psalme 37.3. Exod. 16.22.23.*

2 Thrift,] putting all things to the best, looking warily that nothing bee lost: as our Saviour, who gaue charge for sauing the crummes, though he was able by his word to prouide what hee would. *Iohn 6.12. Prou. 5.15.16.17. & 21.17.*

3 Contentation] with that estate wherein the Lord lets vs, assured that he seeth that estate to be best for vs, living without our compasse, *4* depending onelie vpon his prouidence, without distrustfull care, and much more without *b* repining or murmuring, as the Israelites in the wilderness; beeing certainly perswaded that he will not faile vs of that which shall bee best for vs, in his due time: so vsing the world, as though we vied it not. *1 Tim. 6.8. 1 Thes. 4.11.12. Heb. 13.5.6. 1 Cor. 7.31.*

4 Peaceablenesse,] auoyding law and contention, vsing all honest meanes

to

** Hold fast in
time of triall,
and wait.*

*^b Stand in
awe, tremble
& sinne not.*

Math. 5. 5.
1 Cor. 6. 3.

to get and hold our owne with peace if it bee possible, remembring that the meeke shall inherit the earth, putting up some wrongs, as *Abraham to Lot.*

5 *Dealing uprightly,* } beeing sincere both in word & deed, such as in whom is no guile, as *Nathanael:*

2 *Wee are to examine,* whether we endeavour to imploy our goods aright according to Gods will.

1 **T**O the promoting and maintenance of Gods religion and service, } by our selues and others, both priuately and publicly: as, at the building of the Tabernacle and Temple, euery one brought their gifts of the best things, & so in all the Sacrifices: the women ministering to Christ, and the Primitive Church. *Acts 2. 44. and 4. 32.*

For this is the honor due to God for all, & the chiefe end of our riches: otherwise, Idolaters shall condemne vs, who haue bin euer deuout herein, as the *Israelites* at the making of the golde calf, the *Papists* at this day. *Pro. 3. 9. Mich. 6. 6-7.*

2 To the honest maintenance of our selves, and families:] 1. Tim. 5.8. as the vertuous hulwife. *Por.* 31.15.31.

Gal.6.10
Rom.12.13
Eph.6.12,2
1 Tim.5.4.

3 To the charitable releefe of all in necessity] as kinl-folkes, friends, neighbours, Church, Countrey, especially the godly poore: so that of them wee respect our kinsfolkes in the first place, and so others according to more special bondes. Thus to employ them to Hospitality, to good works, and almes, as *Iob*, who caused the backes and bellies of the poore to blesse him. *Obadiah* which fedde the Prophets of the Lord with perill of his life. *Dorc.* as who made garments for the poore Christians. *Nehemiah* that worthy Gouvernour, who took not his due, because he would not be chargeable to the poore people in their distresse: but maintained at his owne charge sundry of those who were in neede: which fact comforts him to intreat the Lord, to remember him in goodnes, according to that. *Cornelius* whom the holy Ghost hath set forth as an ensample for this, and shewes how God kept a remembrance of it. The

1 Pet.4.2.10

Iob.29.21
1 King.18.13
Act.9.36.39
Neh.5.14.15
Ver.17.18.19.

Act.10.34
Act.11.29.30

H

Chri-

2 Tim. 1.6

Mat. 25. 35
45. 46.Psal. 135. 4. 37
11

Luk. 6. 35

Luk. 19. 8

Christians of Antioch, Macedonia and Corinth, sending releefe to the poore brethren in Iudaea. Onesiphorus to Paul in prison, not ashamed of his chains.

The primitive Church generally, Acts 2. 45. This is the seeding of Christ that shall be acknowledged before the whole world, when our Saviour shall say, When I was hungry you gave me meat, and the very want of it shall condemn the world, when hee shall say, When I was hungry you gaue me no meat, & nothing being more neglected then it, euen amongst them that make shew of godlinesse. 2. Tim. 3. 5.

4 To the due performance of all promises, which is a property of a blessed man, and the contrarie of an vnfaithfull and wicked. Pro 25. 14.

5 To be able to lend freely, looking for nothing againe; that is, for no gaine, and sometime not the principal. Neh. 5. 10.

6 To make restitution to the uttermost of whatsoeuer our consciences can charge vs to haue been vnjustly gotten on detained, as Zacheus,

7 To keepe iustice, giuing to every man his

his right, and iudgement, neuer consenting
wile wronging of any man, but sauing all
from wrong. so farre as we are able.] Eze.
18.19. iere. 22. 3. 15. Psa. 82. 3. 4.

3 How we preu.ile in rooting out of our
hearts that bitter roote of

Couetousnesse] whereby wee are ei-
ther hindred from heavenly duties,
or from feeling the sweetnesse that is in
godlines, or from depending vpon Gods
providence: or are drawne immoderat-
ly after the loue of the world, as to seek
to get by vnlawful meanes, or to vex &
diquiet our hearts with carking cares
for the things of the world, affecting to
by rich or otherwise 1 Tim. 6. 10.

1 Tim. 6. 9. 10

4 How wee growe in detestation of
all kindes of thefts, proceeding from co-
uetousnesse.

1 Theftis in the Church:

1 Simony.] buying or selling the
gifts of the holy Ghost, whether

Act. 8. 18. 20

H 2

Church

Church-offices or places to exercise those offices in, or the goods of the Church, to the hinderance thereof, or to our owne private gaine.

2 *Sacrilege*] conuaying to our selues or detaining things due to God, whereby hee is robbed of his honour, or the saluation of his people hindered: as by all sorts of vnconcionable Ministers and all others, keeping away Church-livings, without due regard of the peoples saluation, and Gods worship. *Ios. 8. 14. Mal. 3. 8. 9. 10.*

3 *Gaine by things hindring the Gospel, and true piety, or furthering superstition*] as *Demetrius the Siluer Smith Act. 19. 24.*

2 *Thefts in ciuill dealings.*

1 *Counterfeit or coloured deceit*] by faire words, or the like, as *Amos daies. Amos 1. 4. 5. 6.*

2 *False scales, vweights, or measures*] all which God abhorreth. *Deut. 25. 13. 14. 15.*

3 *Racking the prices of things*] to the oppres-

oppression of the poore, or euil example of others: thus did the Giants before the flood, that the earth was full of cruelty: and the great men before the captiuitie, for which God threatned to plague them with other spoylers, as it came to passe. This causeth the poore to sigh: whom God will auenge. *Ex. 22. 13. Deut. 15. 9. 10. 11.*

4 *Ingrorsing*] getting vp all a commodity to sell as men list, euen the very refuse. This is to swallow vp the poore; a sinne which the Lord will not forget. *Am. 8. 4. 5. 6. 7. 8.*

5 *Sale upon day*] to the hurt of the buyer or other; that is, inhauncing the price, onely in consideration of longer time of payment, more then the buyers are able to make of it by honest meanes; which is vsury or worie.

6 *Becomming bankrupt*] to inrich our selues by the spoiles or goods of others: which is flat couzenage & theft. *1. The. 4. 6.*

3 *Thefts in lending;*

V*Sury*] as when men exact a gaine by couenant, aboue the principall

H 2

lent

Mic. 2. 1. 2. 3.

Gen. 6. 4. 11

Esa. 5. 7. 8

1. The. 4. 6

lent, onely in lieu and recompence of the lending; which is biting ordinarily: for it is very rare, when one or other is not bitten by it. All vsurie is of this sort, wherein charity is broken towards any one: that is, wherein respect is not had to the estate of the borrower, and the good of the common-wealth. *Exa. 22.44.15. Psal. 15.5. Nehe. 5.7.8.9.10. Deut. 15.7.10.12.*

Thefts in withholding

* Consider well what is committed to thee, and forget not thy debt due to all in spiritual things.

1 **T**He pledge.] *Ezek. 18.7.*
 2 That which hath * beene committed to vs in trust for others] as to the Husbandmen the Vineyard. *Mat. 21.41. Pro. 3.28.*

3 Our debt] which is a marke of an vngodly man: for the godly should owe nothing but loue, and that to euery one. *Psa. 37.21. Rom. 13.8.*

4 The hirelings wages] a sinne crying for vengeance. *Iam. 5.4. Ier. 22.13.14.*
 5 Things found] if we can know the owner. *Leuit. 6.3.*

6 That which wee haue vniustly gotten

ten from others, and not making restitution thereof with the better, if we be able] as Zacheus. *Leuit. 6. 1. to 8. Luke 19. 8.*

5 *Thefts* vvhich we robbe our selues and those who depend vpon vs, disabling vs to performe the duties which we owe to the Lord and his Church, to our selues with those depending on vs, and all others,

1 **V***Nthriftinesse*] not regarding to saue that which God hath giuen; but wasting without reason or regarde, vpon lewd companions, or vaine delights, as the prodigall sonne, *Luke 15, 13.*

2 *Liuing inordinately*] without painfulnesse in our calling: the Pismire shall condemne such vnprofitable seruants. *Eph. 4. 18. Pro. 6. 6.*

3 *Rash suretishippe*] without regard of the circumstances, so oft forbidden by the wise *Salomon. Proverbs 6. 1. & 17. 18.*

H 4

6 Other

6. Other ordinarie thefts, in getting goods by unlawfull meanes.

1 **R**emoouing our neighbours marks or bounds, to enlarge our owne; which is accursed. *Deut.* 27.17.

2 *Vncharitable inclosure*] to the hurt of the common-wealth, or of any one without sufficient satisfaction: for w^{ch} the Lord threatneth a woe. *Esa.* 5.8.

3 *Peruerting the lawe, or corrupting iudgement*] by bribes, friendshippe or craft, to wring the poore, as *Iezabel* did *Naboth* for his Vineyard.

4 *Man-stealing*] viz. stealing away, or enticing children or seruants; a farre worse theft then stealing any goods, inasmuch as these are more precious. 1. *Tim.* 1.9. 10.

5 *Practice of unlawfull arts*] as such as haue no warrant by the law of God or nature; as magicke, coniuring, playing the wiseman: for no such ought to be found amongst Gods people, being abominable to the Lord. *Deut.* 18.9. 10. 11. 12.

6 *Gaming*] for more thē we may conveniently spend, without hindring the performance of any of those holy duties required in the right imploying of our goods, mentioned before in this commandement, or then we could be content to giue; especially at vnlawfull games, or vnfit times, or falsly; A matter of bad report, to the hurt of our selues or our neighbour, or both, accompanied commonly with many disorders, brawles, grudges, couetousnes, oaches, fraud, and the like, besides the losse of our precious time, for which we must be surely accountable. *Eph. 5. 16.*

Amos 6.6.

7 *Falsifying the will of the dead,*] a sin against the law of nature. *Gal. 3. 19.*

8 *Pilfering the least matter, or consenting,*] for God is the auenger of all such things. *1 Thes. 4. 6.*

9 *Conspiring*] or any way fauouring or consenting to any such fact: hee that doth this, hateth his owne soule. *Prou. 29. 24.*

Phil. 4. 8.



THE
NINTH COM
MANDEMENT,

*Thou shalt not beare false witness against
thy neighbour.*



Nioyning vs to seek by all
meanes to maintaine our
owne good name and our
neighbours.

1 For our owne good name, wee are to
examine how we grow.

1 Seeking a good name by living reli-
giously, walking in all the com-
mandements of God without reproofe:] as
Zacharie and Elizabeth, Cornelius, Timo-
thy,

thy a young man. For, the memoriall of the iust beeing as a precious oyntment, shall be blessed, but the name of the wicked shall rot. *Luk. 1.6. Act. 10.1. & 16. 1. Pre. 10.7. Eccl. 7.3.*

2 *Keeping narrow watch against euery sinne continually,* especially those to which our corrupt nature is inclined, or most incident to our particular calling: because euery fault is to the godly man, as the dead fly, marring the sweetest ointment, and a little leauen to the whole lump. Besides, the malice of Satan, and the wicked to blaze vs, or blaspheme our religion for any one fault, though it be but the least slippe in a rash or vndiscreet speech; passing by all the good things in vs, neuer thinking of the multitude of their owne abominations; as the enemies of the Lord did blaspheme for the sin of *Dauid*. *2 Sam. 12.14.* Euen this is a staine to the worthiest Kings of *Juda*, that yet the high places were not taken away. *2 Reg. 14. 4. 11. 1 Reg. 22.43. 2 Reg. 15.4.34.35.*

3 *Seeking in euery thing Gods glorie alone, and not our owne, more then for*

* Heere thy strength & diligence will be tried.

Eccle. 10.1.

* Stirre vp thy hart to attain heerunto.

for him:] for then hee will giue vs glory abundantly: but seeking our owne glorie, he will turne it into shame. 1 Cor. 10. 31. and 2. 20. 1 Sam. 2. 30.

4 Carefull to iudge and speake the best of all other, professing godlines:] for God will cause others to measure so to vs againe. Eccl. 7. 24. Mat. 7. 2.

5 Vsing but few and wise speeches,] for in many words are much vanitie: but such speeches in due time are like apples of gold, with pictures of silver. Pro. 10. 19. & 25. 11.

6 Striving to cheerfulness and affabilitie in all our speeches,] as our Sauior. Mat. 11. 17. 19.

7 Indeuouring to be sincere in word & deed,] abhorring dissembling: so we shall haue the commendation of Nathanael euen of the wicked (at least in their consciences) to be right Christians, in whom is no guile. John 1. 47.

2 Concerning our Christian neighbours good name, whereby God is glorified.

1 **R**eminding at it,] as Iohn for the elect Lady & her children 2 Iob. 1. 4.

2 *Defending their credit by publique or private testimonie,*] according to our perswasion of them; as our Sauour did of *Iohn*, and of his owne disciples, they againe giuing testimonie to him. *Math.* 11.2.7.

3 *Gladly acknowledging all the gifts of God in them,*] as our Sauour of the seauen Churches, and *Paul* of the Christians to whom he wrote.

4 *Couering their faultes so much as wee may without sinne,*] as *Shem* and *Iaphet* their fathers nakedness, for which they are blessed: yet not approouing of the least of their sinnes, but seeking privately in all loue the reformation of them. *Eph.* 5.11.

5 *Readily receiuing euery good report of them,*] for that is the nature of true loue; yet not committing our selues ouerhastily vnto them, vntill sufficient triall, as our Sauour.

Acts 16.3.
1 Cor. 13.7.
Iohn 2.24.

6 *Expounding each doubtfull matter in the better part,*] if there be any probability thereof; as *Iacob* the death of *Joseph* and his dreames: for loue thinketh not euill. *1 Cor.* 13.7.

7 *Shewing*

1 Cor. 12. 26
 Leu. 19. 17. 18
 Ro. 12. 16. 17
 1 Thel. 5. 14.

7 *Shewing a dislike to vvhisperers and tale-bearers,*] vvhich will drue away the slaundering tongue. *Psal. 15. 3. Pru. 25. 23.*

8 *Vsing all good meanes for the maintenance of the good name of euerie one professing the feare of G O D,*] by admonishing, exhorting, or directing them in loue and wisdom by our selues and others.

Abhorring these contrary vices.

1 **E** *Nuie at the vvorthy credit of a
 nie,*] as the Pharises against our Sauour.

2 *Euill suspicion vvithout euident cause,*] as the Barbarians against Paul. *Act. 28. 4.*

3 *Itching eares to heare our own commendations, with the d'scredite of others, or at least to be flattered :*] as Ahab by the false Prophets.

4 *Speeches sauouring of malice or disdain at the credite of others,*] as Corah & the Pharises.

5 *Boasting,*] seeking our owne glorie.

rie, though with the disparagement of others, as the proud Pharisee.

6 *Uncharitable iudging of others*] for some slippes, infirmities, euill reports, crosses, or some other accident, as *Ely* of *Hanna*, *Iobs* friends of him to be an hypocrite, & much more to iudge to for good things, or such as may be well taken, as the Pharises of our Sauour, eating with the Publicans.

7 *Aggrauating small faults or slanders*,] without care to couer or amend them. *Rom.* 1.29.

8 *Reporting mens bare words or actions without their intent or meaning*,] wresting or any way peruerting them, as the false witnesses against our Sauour, the Iewes against *Stephen*.

9 *Bearing false-witnesse*] or accusing falsly: as *Haman* against the Iewes, *A-mazias* against *Amos*: as also the accusations against our Sauour, *Jeremie*, *Paul* *Amos* 7.10. *Deut.* 19.16.17.18.19.

10 *Lying*,] which is euery falshood uttered against knowledge. This is a principall sin of *Satan*, who was a lyar from the beginning, & the father thereof.

11 *Vniust*

Eph. 4.25.
Iohn 8.44.
1 Ioh. 1.22.

11 *Vniust or rash arbitrement or giuing iudgement,*] as the Elders against *Naboth*.

12 *Malicious accusations,*] not of any conscience to God, or for amendment of the party, or good of others; but of spight, as *Doeg*; or to flatter great men as the *Ziphims* against *Dauid*.

13 *Betraying others, or their cause craftily,*] vnder pretence of friendship or other wile: as the *Herodians* intended and *Judas* dealt with our Saviour.

14 *Betraying the secret or infirmities of our neighbour, or his discredit, which we might well haue concealed.* Mat. 18.15.

15 *Lightly belieuing flying tales, or suspicious against our brother,*] as *Saiah* against *Dauid*, & the Priests: much more spreading them, or adding to them.

16 *Flattering,*] as *Corah* & his company did the people; as *Abfalom*, & the false Prophets crying peace; which is lay nets for men, and to bee hunted for *Sathan*.

Psal. 15.3.

Ezech. 12.18.
Hol. 5.3.9.8.

THE and aff
Thef



THE
TENTH COM-
MANDEMENT.

*Thou shalt not couet thy neighbours house:
thou shalt not couet thy neighbours wife,
nor his man-servants nor his maide, nor
his Oxe, nor his Asse, nor any thing that
is thy neighbours.*

W Herein the Lord requires
our very hearts to bee vp-
right, and voyd of all con-
cupiscence towards our
Neighbour.

*Here wee must examine our hearts,
how we grow:*

I IN entertaining onely holy
thoughts, motions, purposes
and affections for the good of all men.

1 Thes. 5. 23.

I

2 In

2. *in suppressing euill thoughts and motions*] that wee may neuer giue any consent, nor take the least delight in the labour to the viter burying of all concupiscence, vntill wee be perfect in the heauens. *Zac. 7. 10. Rom. 7. 20. 11. 24.*

Oh that there were such a heart in thee to feare me, and to keepe all my commandments alway: that it might goe vuell with them & with their seed for euer. *Deu. 10. 1.*

Let vs heare the end of all. Feare God and keepe his commandments, for this is the whole duty of a man: for God will bring euery worke vnto iudgement, vouch euery secret thing, whether it be good or euill. *Eccl. 12. 13. 14.*

Then shall yee returne and discern betweene the righteous and the wicked, betweene him that feareth God, and him that feareth him not. *Mal. 3. 18*



The Glasse of the Gospell, or the examination of our faith, and repentance, according to the Articles of faith which containe the summe of the Gospell.

RULES.

THe measure of our faith is according to the measure of the power thereof in comfort and sanctification, issuing from euery Article, except in the time of temptation. 1. Cor. 4. 20. 1. Tim. 3. 5. 2. Cor. 1. 22.

2 All the benefits contained in the Articles of our faith are ours, in and through Christ onely, when he is ours. 2. Cor. 1. 22.

3 Let vs proue our selues therefore whether wee are in the faith: let vs examine

2 Cor. 13. 5

amine our selues : knowe wee not our owne selues, how that Iesus Christ is in vs, except we be vnapproucable?

4 And if Christ bee in vs, the body is dead because of sinne, but the spirit is life for righteoulnesse sake. *Rom. 8. 10.*

5 For the kingdome of God is not in word, but in power. *1. Cor. 4. 20.*

6 We must therefore shew our faith, out of our works: for as the body without the spirit is dead, even so faith without works is dead. *Iam. 2. 18.*

Gal. 2. 19

7 Lastly, wee are not to stay vntill wee be able in some good measure to say as *Paul*; *I through the lawe am dead vnto the law*: and, *that I might liue vnto God, I am crucified vwith Christ. Thus I liue*: yet *not I now, but Christ liueth in me*: and in that *I now liue in the flesh, I liue by faith in the Sonne of God, who hath loved me, and giuen himselfe for me*. And that Christ liueth in me, I know hereby, because hee crucifieth in mee daily more and more all the workes of the flesh, making me grow in detestation of every sinne: and in stead of them, brings forth in mee daily more plentifully all the

Gal. 5. 24. 29

Gal. 5. 22. 23
24. 25

the fruites of the Spirit, as loue, ioy,
peace, long-suffering, gentlenes, good-
nes, faith, meeknes, temperance, with
a seruent desire to walke euer in all the
commandements of the Lord. So that
I know certainly that against me there
is no law : *It is God that iustificeth me:*
who shall condemne me, or lay
any thing vnto my
charge?

Ver. 33
Rom. 8. 33-34
to 30

I 3 THE



THE FIRST ARTICLE.

* Comfort thy
selfe thou re-
pentant sinner:
Christ is thine
with all these
riches, onely
beleue.

* *I beleue in God.]*

His is my faith, that
though by nature, tho-
rough *Adam*, I and the
whole Church are Apo-
states from God, and e-
nemies to him and his law; yet by grace
through the second *Adam* Iesus Christ,
God is our God, and we his people re-
conciled vnto him, to serue him in new-
nesse of life all our dayes. *Eph. 2. 13. Heb.*
8. 10. Luk. 1. 74. 75.

2 This is my comfort heereof, that
God is my God, and hath sealed me for
himselfe, and therefore I am most blef-
sed, being in such a case. *Ioh. 20. 28. 29.*
Psa. 144. 15.

3 This giues mee further assurance
that

that this my faith is sound, because together with this comfort, he hath giuen me, since I beleued in his name, a heart desirous to depart from all iniquity. 2.

Tim. 2. 19.

Father.]

1 **T**His is my faith, that though I was a childe of wrath, yet by grace in Christ I am the childe of God, and God my louing Father. *Eph. 2. 2. Gal. 3. 22. 26. Jer. 34. 15.*

2 This comfort I receiue heereof, that I being thus his childe shall lacke nothing; because my heavenly father doth tender mee much more, then any earthly father his childe. *Mal. 3. 17. Esa 49. 15. 16.*

3 This is my assurance, that my faith herein is sincere, because together with this comfort, I feele my selfe affectioned to reuerence, loue and obey him as my most deare father, and am enabled by his spirit to runne to him with boldnes in all my wants, crying *Abba*, Oh my Father, *Mal. 1. 6. Mat. 12. 50. Gal. 4. 5. 6. Rom. 8. 15.*

Al

Almighty.]

Mat. 8. 2
Psal. 23. 4.

1 **T**His is my faith, that though I be weake & vnable to resist my enemies bodily or spiritual, no way able to helpe or prouide for my selfe: yet my heavenly father is of all Maiesty & power guiding and ouer-ruling continually men, Angels, diuels, and all creatures to serue for his owne glory, and the good of his children.

2 This comfort I receiue hereof, that hee doth and will continually make all things worke together for the best vnto me, not onely the holy meanes appointed thereunto, but also mine afflictions yea my greatest enemies (sinnes and Sathan himselte) vntill I be perfected in the heauens, *Rom. 8. 28. 1. Cor. 3. 20. 21. 22. Aet. 4. 28. Gen. 50. 20.*

3 This also doth further assure mee that he thus works for mee: because he hath first shewed the same mighty power, quickning & raising me vp from the death of sin, which he shewed in raising my Sauour from the graue: & secondly for that I haue sensibly felt all things thus working together for my saluation. *Eph. 1. 19. 20.*

Maker

Maker of heauen and earth.]

1 **T**HIS is my faith, that although thorow *Adam* I had lost the right both of heauen & earth, & of euery creature, so as I could haue no comfort in the vse of thē, but terror, as an vsurper being cast forth of the earthly Paradise, left as an heire of the curse, and the creatures accursed for my sin: yet through my Sauior the second *Adam*, since I truly believed in him, I am restored to a far better estate, beeing made in him a right heire of all, neuer to be cast forth of my inheritance any more, & all the creatures blessed & sanctified to mee, that I may haue a holy vse of thē. *Heb. 12. Ro. 8. 17.*

*Gene. 3. 24.
Rom. 5. 17. 18*

2 This comfort I receiue hereof, that heauen is mine, & all the ioies thereof, & that I am set already in the heauenly places in Christ my head, who reserues the full fruition for me. And secondly that all the creatures in heauen and in earth, be they good or bad, are at league with me to helpe for my good, so farre as may stand with his glory, my saluation, and the good of his church. *Iob 5. 23. 1 cor. 3. 21. 22. 23. Hos. 2. 18.*

Eph. 3. 6.

3 This


3 This is also my assurance, that my faith is sincere herein, because that together with this comfort, I both perceive all the creatures thus ready to help me (specially in time of triall when ordinarie meanes faile) and also seeke a holie care wrought in me to vse the creatures aright, sanctifying them by the word & prayer, and that my affections are set on heavenly things, *Exo. 16. 25. 35. and 17. 6. 2 Tim. 4. 5. Eph. 2. 6. Col 3. 2.*

THE



THE SECOND ARTICLE.

and in Iesus.]

I  **HIS** is my faith, that though I am guilty of innumerable sinnes both originall and actuall, even the breach of the whole law, and so am worthy to be damned, and haue all the plagues of God due to my sin cast vpon mee; yea though I was a bond-slaue to sinne and Sathan: yet I belieue that Iesus is my Sauour, and hath deliuered me from all my finnes, both the guilt and satisfactorie punishment of them, as also from the power of sinne and Sathan. 2 Tim. 2. 26. Luk. 4. 18. Math. 1. 21. John 1. 29. Rom. 6. 12. 14.

2 This faith is my comfort, & moreover that all my sinnes and enemies shall

Psal. 51. 1.
and 39. 12
Rom. 3. 10. 11
13. 19. 20. 21.
22.

shall not hinder my saluation. *Ra. 8.39.*

3 This is also for my full assurance hereof, because besides that I feele my soule reioycing in God my Sauour, perceiue my selfe also deliuered from the tyrannie of Satan, & power of sin, euen those sinnes which before led mee captiue, so that no sinne hath any more dominion ouer mee, ruling to condemnation, that I doe serue it in the lusts thereof, and for that I am withall deliuered from the terrours of conscience for my sinne. *Luke 1. 47. Rom. 6. 11. Rom. 7. 24. 25.*

Christ.]

1 **T**His is my faith, that though I was in the kingdome of darkness, & a stranger from God by my sin, yet Christ was anointed for mee with all the gifts of the Spirit, to be my mediator.

My { King.
Priest.

{ Prophet. *Mat. 23. 10. Act. 3. 21. 23.*

2 This is my comfort, that hee being my King, hath and will fully deliuer me

Dan. 9. 2. 4.

Hebr. 1. 9.

Psal. 45. 7.

Apoc. 1. 5.

Colo. 1. 13.

Ioh. 10. 18.

19. 30.

Apoc. 3. 31.

Heb. 10. 13. 14.

1 Ioh. 2. 1.

me from the kingdome of Sathan, and giue vnto mee his heavenly kingdome. Secondly, being my Priest, hath first reconciled me to his Father, by the sacrifice of himselfe, and keeps me since in his fauour by vertue of the same, and of his perpetuall intercession. *Hebr. 7. 24. 25. and 9. 24. Rom. 8. 34.* Thirdly, being my Prophet, will proceed to teach me all the will of his Father, necessary to eternall life.

3 This is for my assurance heereof, because I feele my self to haue receiued of the anointing of euery one of these from Christ, and the fruit of them. 1. Of his kingdome, inabling mee to beginne not onely to subdue my sinnes and euill affections, but also to rule so farre ouer my selfe, as to bring my verie thoughts, and all committed vnto mee into obedience to Christ. 2 Of his Priesthoode, vwhereby I am made able through him, to offer to the Lord my selfe, supplications, thanks, and works of mercie, with all that I haue to serue him. *Rom. 15. 10. 2 Iohn 2. 20. 27.* 3. Of his Prophecie, making

me

Heb. 3. 10. 11.

*Apoc. 1. 6.
1 Cor. 1. 27
1 Ioh. 3. 3.*

2 Cor. 10. 5.

*1 Pet. 2. 5.
Rom. 12. 1.
Heb. 13. 15. 16
Psalm. 45.*

mee to grow in the knowledge of himselfe, & in care to instruct others therein. *Iohn 6.45.*

His onely Sonne.]

1 **T**His is my faith, that he being the onely Sonne of the Father by nature, hath made mee a child and heire by the grace of adoption, who was by nature a child of wrath and perdition. *Gala. 4.4.5.6. Ephe. 2.3.*

2 This comfort I find heerein, that to me belongs the inheritance of Gods sonnes. *Galat. 4.7. Rom. 8.17.*

3 This also is for my assurance, for that he hath sent the spirit of his Sonne into my heart, whereby I can call him father with comfort: which is my witness and seale. *Gala. 4.5.6.7. Ro. 8.16. 2 Cor. 1.22.*

Our Lord.]

1 **T**His is my faith, that though I was vnder the Prince of darkness, hauing Sathan my Lord, vntill I beleued in Christ; yet since, I am Christs, and hee is my onely Lord, (*Eph.*

(Eph. 2. 3. 1 Pet. 1. 19. Ioh. 10. 29.)

- By { 1 Purchase with his blood.
 2 Gift from his Father.
 3 Mariage contracted to be consummate at his appearing. Eph 5. 32. Hos. 2. 20.

2 This is my comfort, that beeing thus purchased and given to him as a peculiar gift, I shall never perish; and beeing thus contracted to Christ my Lord, the bond thereof is in such faithfulness, as shall never bee dissolved, vn-til I be brought into the bride-chamber, and fully glorified. 1. Hosea 2. 19.

3 This increaseth my assurance, for that together with this comfort I seeke my selfe redeemed from the earth (viz. my earthly conuersation) and doe delight to heare the voyce of my Bridegroom. Apoc. 7. 24. 4.

John 10. 28.

THE



THE THIRD ARTICLE.

*Which was conceived by the holy Ghost
borne of the Virgin Marie.]*



His is my faith, that though
I was conceived in sin, and
borne in iniquitie, and so
corrupted in all the parts
both of my soule & body,
yet that both the conception, birth, &
whole nature of Christ my Saviour,
was fully sanctified by beeing vnited to
his God-head, to be impured vnto me.
Psal. 51. 5. Rom. 8. 2. 3. Luke 1. 35.

2 This is my comfort, that my God
hath giuen me this holinesse of his Son
as a robe to couer all my sinfulness,
and whereby I doe both presently, and
shall euer stand most gloriously in Gods
sight, chiefly at the great day. *2 Cor. 5.
21. 3. 9.*

3 This is my farther assurance here-
of, because I can mourne for this totall
corruption in me, and being humbled
in the sense of it, am driuen daily to put
on Christ by faith: and for that I feele
also the new birth in me, by a change
begunne in all the powers both of my
body and soule, wrought by vertue
hereof, since I was conceived and born
in the Church, by the power
of the holy Ghost:

Rom. 7. 22.

*Rom. 7. 14. 15
18. 19. 24*

K

THE



THE FOUVRTH ARTICLE.

*Suffred vnder Pontius Pilate,
was crucified.]*

1 **H**is is my faith, that be-
sides all the euils which
my Sauour endured for
mee, in all the course
his life, he also endured
that most shamefull and accursed death
which I had deserued, to satisfie Gods
iustice for me, and to pacifie his wrath
toward me. *Gal. 3. 13.*

2 This is my comfort hence, that
I am deliuered from the curse of the
lawe, hee being thus accursed for mee,
and that whatsoeuer sufferings I endure
in this life, are sanctified hereby, to be
to me either fatherly chastisements to
amend mee, or trials to prooue what

is in my heart, of persecutions for righteousness, to fill up the measure of Christs sufferings: by all which, the Lord exercises his graces in me, and prevents the evils he seeth me in danger to fall into, and conformeth me to Christ my head.

3 This also warrants the soundness of my faith herein: First, because I feele my selfe to profit in Christianity by my afflictions and crosses. Secondly, I desire to take pleasure in such sufferings for Christs sake. Thirdly, because the old man in me begins to be crucified with Christ. *Gal. 6.14. Psa. 119.67.71.2. Cor. 12.10. Phil. 1.29. Gal. 2.19.5.24.*

Dead.]

1 **T**His is my faith, that Christ hath died for my sinne, and by dying hath overcome death, and so taken away the sting thereof, that it cannot hurt any of those that beleue in him.

2 This comfort I finde hereupon, that death shall be so farre off from hurting me, that it is already sanctified by this death of my Sauour, to be to mee

K2

the

Rom. 5.3
Heb. 12.11.&
6.7.8
Apoc. 3.19
Col. 2.14
Rom. 8.29

1 Cor. 15.55,
56.57.

the gate of life. *Phil. 1. 23. 2. Cor. 5. 1. 2.*

3 This also increaseth my assurance that my faith is sound herein, because I finde together with this comfort, that euery sinne hath receiued his death wound in mee (each beginning to die) and for that I feele a power by Christs death, to triumph aganſt the terrors of death, waiting for it, when I haue finished my course, wishing to be dissolved and to be with Christ. *Gal. 2. 19. Phil. 10. Col. 3. 2. Phil. 1. 21. 23. Rom. 7. 24.*

And buried.)

1 **T**His is my faith, that Christ was buried for me, both to assure me of the certainty of his death for me, and that all my sins are buried in his grave, yea withall to bury sinne in me, and to sanctifie my grave to be a sweete bed for my body to rest in vntill the resurrection. *Rom. 6. 3. 4. Esa. 57. 2.*

2 This very faith is my ioy, & moreover that my sinnes thus buried shall neuer come into remembrance to accuse or condemne mee, or to hinder Gods euerlasting mercy and loue from me. *Rom. 8. 2 & 35.*

3 This

3 This also furthers my assurance, for that together with this ioy I feele many sin buried in me, and consuming daily by the vertue of this death & buriall of my Sauour; especially, the strength and delight I tooke in euery sinne. *Col. 2. 11. 12. Rom. 7. 2. 1. 2. 2. 3. 24.*

He descended into hell.

1 This is my faith, that Christ suffered not onely in his body, the punishment due to the sinne of my body, but in his soule also the torment due to the sinne of my soule, which I should haue endured for euermore: and that not onely vpon the crosse, but also in the garden; as appeareth by his speeches, his prayers, his agony and bloody sweate: and so hath for me triumphed ouer hell. *Mar. 14. 3. 34. Luk. 22. 44. Heb. 5.*

2 This is my comfort, that though I stood euer in danger of eternall death for all my sinnes, yet now by my Sauour I am deliuered from the terrours thereof. *Heb. 2. 15.*

3 This is further for my assurance

K 3

here-

Ioh. 7. 14. 15
Num. 31. 9

hearest, tof that I haue receiued comfort in this ouely; euen then when the terrours of conscience haue gotten hold vpon mee for my finnes; and because I feele a desire to saue others also from that place of torment, by leading them to this my Sauour, and haue now entered the narrow way to heauen, following my Sauour herein, hauing left the broad way going to destruction.

or. Ioh. 3. 18. 36. Mat.

7. 13. 14.

THE



THE FIFT ARTICLE.

*The third day he rose againe from
the dead.*



His is my faith, that my
Saviour hath fully satisfi-
ed the iustice of his Fa-
ther for my sinne, euen to
the vttermost farthing, in that hee rose
again: because any one sinne of his
elect, not satisfied for, had kept him in
death, seeing he tooke vpon him to be-
come surety for them all. *Rom. 4.25.1.
Cor. 15.55.56.57.*

2 This is my ioy, that through him
I am iustified, and stand as righteous in
the sight of my God, all my sins being
utterly done away, & couered hereby.

Rom. 4.25.

3 This

3 This helpeth my assurance here-
of, for that besides this comfort, I feele
my selfe also raised vp to a desire
of a perfect holinesse. *Eph.*

2. 5. 6. *Phil.* 3. 10


Apo. 20. 5. 6.

THE



THE SIXT ARTICLE.

He ascended into heauen.]

1  His is my faith, that when my Sauour had fulfilled all things in the earth for the redeeming of his Church, hee went vp into heauen both to prepare the way, & also to take possession and to keepe it for me, *Luke 24. 51. Act. 1. 9. Ioh. 14. 2.*

2 This is my ioy, that none can hinder me from thence, but where my Sauiour and head is, there shall I be also. *Iohn 17. 24.*

This ratifieth my assurance, for that my affections are already ascended, beeing sette on things that are aboue. *Colos. 3. 2.*

And

Mat. 18. 18.
Ioh. 27. 9.
Eph. 4. 8. 10.

And sitteth at the right hand of GOD the Father Almighty. 1

1 **T**His is my faith, that my Saviour hath all power given him over all sorts, to giue eternall life to who he will, and to cōdemne the rest: sits as king at the right hand of his Father, filling his Church with his gifts, guiding it by his word & spirit, vntil he hath glorified it. & subdued all his enemies, cōvincing them by the light, 1. of nature, 2. of his works, as his offeatures, iudgements, mercies, 3. of his word. *Esa. 54. 10. 59. 21. 1 Cor. 15. 24. 25.*

2 This is my comfort, that hee will guide me by his word & spirit continually, & ouer-rule whatsoeuer Satan or the wicked can doe against me, to serue for my good, and against themselves. *Phil. 1. 6. 1 Pet. 1. 5. Esay 8. 16.*

3 This is also for my further assurance heerein, because I feele my selfe desirous to be guided by the direction of his holy spirit speaking in the word: and moreover, I heare a voice behind mee, saying, *This is the way, walke in it, when I turne to to the right hand, or to the left. Esa. 30. 21. and 59. 21.*

THE



THE SEVENTH ARTICLE

*From thence shall hee come to iudge the
quicke and the dead.]*

THis is my faith, that my Saviour shall come to be the Iudge of the world, to iudge euerie one according to their works. *Iohn 5. 22. Rom. 14. 10. 2 Cor. 5. 10.*

¶ This is my ioy, that though I did and do naturally quake, so oft as I heare or thinke of the terrible iudgement: yet remembring the Iudge, who hath by himselfe satisfied for all my sinnes, so taking them on himselfe, and given mee his owne absolute righteousnesse, I can cry, *Come Lord Iesus, come quickly*, sith he shall come to me a most happy Saviour, & not an angry Iudge. *Act. 24. 26. 2 Thes. 1. 10. Apoc. 22. 20.*

3 This

3 This is also for the accomplishment of my assurance, that this my faith is sincere, because beside this comfort I labour alwaies to haue a cleere conscience, that I may haue boldnesse at that day, and can perswade men, knowing the terrour of the Lord. 2 Cor. 5. 9. 10.

THE



THE EIGHTH ARTICLE.

I belieue in the holy Ghost.]

I His is my faith, that the holy Ghost is God, the third person in Trinitie, sanctifier and preseruer of his Church, knitting the whole Church to Christ the head thereof, and euery member one to another. *1 Cor. 12. 12. 13. Ephe. 4. 15. 16. and 4. 4.*

2 This is my comfort, that hee will perfect in mee this good worke of sanctification, vntill the appearing of Iesus Christ, hauing already so knit mee to Christ my head, as I can neuer be separated. *Phil. 1. 6.*

3 This assureth my heart, because I haue already receiued the first fruites of this blessed Spirit, whereby I am enabled to sigh, waiting for the perfect adoption

adoption, and to pray with groanes,
 striving against that corruption in mee:
 therefore it is to mee as the scale and
 earnest of my inheritance against
 the day of glory. *Rom. 8.13,*
26. 2 Cor. 1.22.

THE



THE NINTH ARTICLE.

The holy Catholike Church:]

THis is my faith, that GOD hath alwaies a chosen flock, not onely of those who triumph already in the heauens, but euen militant heere in the earth, vniuersallie scattered: all which hee hath ordained to eternall life, by his Sonne Iesus Christ, to whom all his promises appertaine, hauing these principall marks, a cheerfull submission to the word and Sacraments, with all other the ordinances of the Lord outwardly, and holly affections inwardly according to the same, proceeding from this holy faith: though the number of them haue beene very small in the most flourishing ages of the Church, and those ordinarily of the rarer sort, and shall scant be found when Christ shall come. 1 Cor. 1.26.27. Luke 18.8.

Esa. 59.21.
Rom. 11.34
Math. 28.19
Mar. 16.15.
Iohn 4.21.
22. 23.

Math. 28.19.
and 10.14.
Luke 10.16.
Act. 2.42-46.

2 This is my comfort, that GOD hath vouchsafed mee to be one of that little flock. *Luke 12.32.*

3 This assureth me further heereof, because I feele in my selfe a hungry after the word and Sacraments, as my spirituall nourishment, and can willingly submit my selfe to be guided by the same word, for the perfecting this work of grace begunne in me. *Iob. 6. 27. and 10. 27.*

The communion of Saints.]

Rom. 8. 15. 16
28. 30.

Eph. 4. 4. 5.

1 Cor. 1. 9.

1 Iob. 1. 3.

2 Pet. 1. 3.

Phil. 2. 3.

1 Pet. 1. 10.

Act. 2. 44. 45.

46. and 4. 32.

1 **T**His is my faith, that this whole Church hath a Communion or fellowship together in Christ, and all his benefits, and so in euery Article of this faith, as in the same Sauour, Father, preseruer, and sanctifier: and also amongst themselves, beeing affected alike both inwardly in loue, hatred, ioy, griefe, (that is, to loue the same things, and for the same:) and outwardly in relieuing, helping, and caring for one another.

2 This reioyceth my soule, that the Lord

Lord hath vouchsafed me to be of this
bleſſed communion.

3 This further aſſureth mee hereof,
becauſe together with this comfort, I
am ſo affected to all the true ſeruants of
God, thus ſoundly profeſſing the Goſ-
pell, that I can pray heartily for them,
mourne and reioyce with them, and
for them, as for my brethren and ſiſters,
and be ready to helpe them, and com-
municate vnto them, in whatſoever gifts
the Lord hath vouchsafed vnto me, e-
ſteeming of them as members of Chriſt
with me, and can claime the word as my
portion and heritage for euer. 1. Cor. 12.
26. Rom. 12. 15. Mat. 12. 49. 50. Pſal.
119. 111.

L

THE



THE TENTH ARTICLE.

The forgiuenesse of finnes.]

1 **T**His is my faith, that all this whole Church and euery member therof, haue this happinesse, to haue all their finnes forgiuen for Christ, being all washed in his blood. *Psa. 32. 12. Heb. 8. 10. 11. 12. Apoc. 7. 14.*

2 This comfort I finde hereof, that howsoeuer I am a miserable sinner many waies, yet none of all my finnes shall euer be imputed vnto me, being of this holy Communion. *Rom. 8. 33.*

3 This is also for my assurance, because I can oft mourne bitterly, when I looke at my Sauour, whome by my finnes I haue crucified, and doe abhorre them

them as none of mine, but fruits of that
fiene that still dwelleth in mee in part:
and moreouer because I can forgiue
and pray euen for my very enemies,
and haue set my selfe to wage continu-
all warre against euery sinne. *Zach.*

12. 10. *Matth.* 5. 11. *Rom.*

7. 19. 20. *Mat.* 6. 14.

& 5. 44. 45.

L³

THE



THE ELEVENTH ARTICLE.

The resurrection of the body.]

1 **T**His is my faith, that all bodies shall rise againe the last day, when Christ comes; the bodies of all the faithfull to eternall ioy by the resurrection of Iesus Christ, though all the rest to condemnation. *Iohn 5.29.*

2 This is my comfort, that this my body now subiect to diuers infirmities, as sicknesse, manifold paines and sorowes, &c. shall then arise a glorious body like the shining body of Iesus Christ, free from any more milere. paine, or labour, all tears being wiped away from mine eyes. *Iob 19.25.26.27. Phil. 3.21. Apo. 7.16.17. & 14.13.*

2 This

3 This is also further my assurance
hereof, because I feele in my selfe the
first resurrection, by a daily rising in my
inner man, to newnes of life; and by a
conformable fitting of my body in all
the parts and faculties thereof, to
serue the Lord. *Apo. 20.6.*

Rom. 6.11.13.1.

Cor. 13.58.

L 3

THE



THE TWELFTH ARTICLE.

The life everlasting.]

1 **M**His is my faith, that in stead
of this transitorie life, so
full of labours and griefes,
God hath provided for all
this holy Church a most happy & blef-
sed life, which shall continue for euer-
more. *Apoc. 21. 22. & 22. 1. 2. 3. 4. 5.*

2 This ioy I find herein, that though
my life bee full of crosses and troubles,
every day subiect to a thousand temp-
tations, and very momentanic, yet then
it shall be a most glorious life, when I
shall dwell in Paradise in the presence of
God, and all his blessed Saints and An-
gels for euermore. *Ro. 8. 18. 2. Cor. 4. 17.
& 12. 4. Psal. 16. 11. 1. Thes. 4. 17. 2. The.
1. 9. 10*

3 This

3 This finally confirmeth my assurance hereof, because I fee the life of grace begunne in me already, which is the beginning of this eternall life, (but that then it shall bee farre more holy and glorious, and euery way more blessed then the heart of man can conceiue:) and moreouer for that hee hath giuen me this grace to belecue in the sonne, I therefore know by the testimony of my Sauiour, that I haue eternall life, and withall hee hath giuen mee a heart to heare his voyce with delight, so that I shall neuer perish: yea my faith herein is such, that I account all things but losse and dung, in respect of Christ Iesus my Sauiour; & all the troubles of this life, not worthy the glory that shall be then reuealed vnto mee: and so strue hard forwards towards this marke, labouring alwaies to keepe a good conscience, both towarde God and man: that I may euer be prepared for the full fruition hereof, and counted worthy to enter through the gates into the city. *Phil. 3. 9. Rom. 8. 18. Phil. 3. 13. 14. Luk. 20. 35. Apoc. 22. 14.*

*Gal. 2. 20
Rom. 14. 17*

*Ioh. 3. 18. 36
Eccl. 5. 24. 25
1 Ioh. 5. 11. 12*

Ioh. 10. 27. 28

This

This is the victory that ouercommeth the world euen our faith. 1. Ioh. 5. 4.

Be thou faithfull vnto the death, and I will giue thee the crowne of life. Apoc. 2. 10.

Here is the patience of Saints, heere are they which keepe the Commandements of God, and the Faith of Iesus. Apoc. 14. 12.

I haue sworne and will performe it, thus I will keepe thy righteous iudgements. Plal. 119. 165.

Then shall I not bee confounded, when I haue respect to all thy commandements. Plal. 119. 6.

Lord increase my faith. Luke 17. 5. Mar. 9. 24.

The benefites of this practice of examination, to encourage vs vnto it, for it is wearisome and vnplesant to our corrupt nature.

* The labour is easie to the good heart: the benefit incomparable.

I Performing * it aright, wee shall auoyde all hardnesse of heart, luke-warmnesse, sleeping in

many sinne, and preuent an euill conscience, with many other punishments of sinne; and withall we shall be able to recouer our selues forth-with, out of euerie grosse sinne, and from Sathans power, yea euen from the gulfe of the deepest delipaire. *Psal.* 32.45.

2 We shall daily be putting off the old man, and putting on the new; strip vs of the ragges of our sinnes, and put on our wedding garment, to make vs more glorious in the eyes of our Bridegroom: yea, wee shall cast away the works of darknes, and put vpon vs the armour of light. *Ephe.* 4.21.22.23.24. *Rom.* 13.12.

3 Becing thus armed, we shall be so enabled to watch continually, and defend our selues against Sathan, and all his power, that hee shall neuer giue vs any deadly wounds; but wee shall put him to flight, and in time trample him vnder our feet.

4 We shall be able to see the good way, and wherein the perfection of a Christian consists with his true glorie and felicity in this life, and to reioyce in

Practice will
make it euery
day more
sweet.

John 1.3.
Math. 11.30.
Psal. 119.96.
Ro. 101.104.
Lam. 3.39 40

Eph. 6.11.12.
12.14.15. &c.
Math. 4.11.
James 4.7.
Rom. 16.20.

Prou. 9.
Psal. 1.1.2.

Pfal. 119. 136

1 Pet. 2. 7. 8.

Luk. 19. 41. 42

Phil. 1. 9. 10.

in them that are such: and withall to behold the fearefull state of the world, to mourne for it with iust Lot: so to iudge aright between the godly and the wicked, and specially to iudge of our owne estate.

5 Wee shall be fitted in some measure (according to our place and calling, as we are Christians) to teach, conuince, admonish, reprove, exhort, and comfort both our selues and others. *Rom. 15. 14.*
1 Thes. 5. 11. 14.

6 We shal be enabled to pray for our selues & others, with the whole Church of God, according to our seuerall necessities, and after the will of God, in faith and withall, to make a most sound confession of our owne sinnes generall or particular, & of the sinnes of the time with feeling: and so most sweet thankgiuing for all mercies, with a like comfortable profession of our faith. *Joh 15. 7. 1 Joh. 5. 14. and 3. 22.*

7 We shall so growe in Christ, and repaire his image, as by beholding and obseruing our selues, wee shall get most strong consolation that vvee are true
 branches

2 Pet. 1. 10. 11

1 The. 1. 3. 4. 5

Iohn 15. 1. 2.

7. 8.

branches of that holy Vine, liuely members of Christs body, the very sheep of his fold, to stand at his right hand: and hence most certain assurance of eternall life, sealed vnto vs by his holy spirit: ha- uing in the meane time all the promises of this life, & that to com: all being ours & for vs. 1 Tim. 4. 8. 1 cor. 3. 21. 22. 23.

8 Seeing our growth in grace, per- ceiuing what sinnes we haue overcome, and what graces we haue obtained, wee shall be encouraged to strue forward to perfection, vntill wee obtaine the end of our strife, the crowne of glorie.

Rom. 5. 10.
Gala 2. 3.
Heb. 10. 31.
1 Tim. 4. 7. 8.

9 Wee shall shine as starres in the world, to the greater glory of our God, the comfort & good ensample of Gods seruants, the conuersion of the wicked, or stopping their mouthes, and leauing them more without excuse. Phil. 2. 15. 1 Pet. 2. 12. 15. and 3. 1. 2.

10 Wee shall increase the bright- nesse of our glory in heauen, as we haue more glorified God in the earth: for the practice of this examination of the course of our life, is a spirituall sowing, where-

whereof wee shall in due time reape a
plentifull haruest, if wee faint not, *Dan.*
12. 1. Rom. 2. 6. 7. Math. 19. 28. 29. 2
Cor. 9. 6. Gal. 6. 7. 8. 9. 10.

11 We shall be sure to get and keep
a good conscience: wherof such peace,
boldnesse, securitie, and heauenlic ioy
will follow in vs, as passeth all vnder-
standing, and no carnall man can possi-
bly feele, but onely those for vvhom
the kingdome is prepared; because it is
the beginning of it in this world. *Pro.*
1. 5. 34. Rom. 5. 1. 2. 3. Phil. 4. 7. 2 Cor. 1.
12. Rom. 14. 17.

12 Bressly, which is the summe of all,
wee shall get this assurance, that Iesus
Christ is our Sauour, anoynted for

Apo. 1. 6.
1 Pet. 2. 9.

vs our { Prophet,
 { Priest,
 { King:

having made vs also Kings and Priests
to our God for euermore.

Some

Some necessary Questions appertaining heereunto.

1 Of senselesnesse in sin.

Quest. **C**AN any man living without feeling of his sin, & misery by it, or of his spirituall pouertie, haue any sound hope of saluation by Christ?

Ans. No: Christ is a Physician onely to them that are sick, a Deliuerer to them who feele themselves in prison, calls them onely that trauell and are readie to faint vnder the burthen of their sinnes. *Luk. 4. 18. Esay 61. 1. Mat 11. 29. 30.*

2 Of obstinacie or wilfulness in sin.

Quest. **C**AN any who continue wilfully in any one sinne, refusing to be ruled by the word of Christ and his Ministers, in all things, hope for eternall life by Christ, or the fauour of God? *Math. 16. 24. 25.*

Ans. No: they that come to Christ,

*Luk 9. 23.
Mat. 11. 30.*

must

Act. 3. 12. 23
Luke 10. 16

Iam. 2. 17. 18

must follow him, forsaking themselves, taking vp their crosse daily, and learne of him to bear his yoke, if euer they will finde rest vnto their soules. They must heare his voice, or else they shall be destroyed from among his people. For they that despise Christs messengers, refusing to hear them, despise him: & all that boast of faith, must shew their faith by their works, to be a liuing faith, else it shall no more profit them then the faith of the diuels: yea, all must follow holiness, without which no man shall euer see God with comfort. The Lord also threatneth, that whosoever liues but onely in one known sinne, shall die the death, his blood shall be vpon him. *Ezek. 18. 10. 21.* And if hee will not doe his endeavour to find out his sin, it is all one before the Lord: and much more hee shall sinne presumptuously. *Nom. 15. 30. 31. Heb. 12. 14.*

3. *To whom sound comfort belongs.*

Quest. CAN any but they who endeavour to walk with God in holiness

linette all their daies, haue any comfort
that they shall be heard in their distreis,
or can they pray?

Ans. No: for the iustice of God
will not admit it. For he that turnes a-
way his eare from hearing the Law, his
prayer is abhominable. And what mar-
uell is it, if God call to vs, and wee will
not heare to obey him, though he heare
not vs, when wee call and cry to him?
Therefore wee must hold this rule for
certaine, God heareth not sinners: ac-
cording to that of the Prophet; That if
we incline vnto wickednes in our harts,
God will not heare vs: neither can wee
be sure that we shall neuer be confound-
ed, vntill we haue respect to all his cō-
mandements. *Pro.* 1. 24. 25. 28. 29. *Ioh.*
9. 31. *Esa.* 1. 15. and 66. 2. 3. *Psal.* 66.
18. & 119. 6. *Eze.* 18. 11.

Experiment generall.

TRy whether we can find any sound
comfort in our prayers, that God
will heare vs in the day of our affliction,
or any time of neede: or heare any
other praying for vs: or that any one
of

of the promises of God belong to vs, or so much as belicue any Article of faith with comfort, vntill wee haue soundly repented of all our sinnes (our knowne sinnes particularly, vnknowne generally) with a full resolution to know the Lord, and feare him, walking in all his commandements for euer, and departing from euery sin. *Psal.* 32. 3. 4. 5. *Ios.* 7. 10. 11. 12. 13. 19. *Act.* 11. 23.

4 Of the causes of back-sliding.

Quest. **S**ith sinne hath such fearful effects, and men void of feeling of their sinne, are in so dangerous a case: how come a number, who haue had some good feeling, to such coldnes in religion, hardnes of heart, and senselesnes in sin, as to make no conscience at most of any sinne?

Ans. 1 By a vaine conceit that our case is good enough, comparing our selues with others, and not with the law of God and the image of Christ, to which we should daily be more conformed: and by forgetting that wee should

euery

every day grow better and better vntill we come to perfection; and that when we goe not forward in Christianity we goe backward in Gods iust iudgement, for making so base account of those beginnings of his heavenly gifts. *Gal. 5.4. Psal. 92.13.14. Eph. 4.13.15. Heb. 6.1.2. 3.4.5.6.7. Mat. 25.*

2 By neglecting the meanes of the preservation of grace: as of living vnder a holy Minister ordained of God, ordinary hearing, reading of Scriptures, & other good books, prayer, meditation, conference, examination, fasting, & the like: or doing these things for a fashion onely without reuerence, or at least not waiting on the Lord for the fruit of the, or neglecting our calling, or being any way vnfaithfull or negligent therein. *Mar. 4.24.25. Heb. 10.24.25.38.*

3 By committing some grosse sinne, or living in some known sinne, without effectuall repentance, as *David*: or not glorifying God according to our knowledge of him, in practicing al holy duties which he requireth: or at least not receiving the loue of the truth soundly, but

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onely

only a taste of it, or for a fit to serve the time. *Mat.* 25. 29. *Rom.* 1. 21. 22. 24. 26. 28. 2. *Thes.* 2. 10. 11. 12.

4 By overmuch greedinesse in seeking earthly things, whether our pleasures, profits, sale or credit, which steale away our hearts and choke grace, or seeking them more then Gods glory and his fauour, with the things which concerne his Kingdome: or with the neglect hereof, and of the saluation of our brethren. For our ioue cannot bee in the highest degree to two contrary Masters: but as it increaseth towards the one, it decreaseth towards the other. Neither will our ielous God part our loue with the world: for either hee will bee loued with all the heart, and with all the soule, & aboue all earthly things, or not at all. *James* 4. 4. *Matth.* 22. 37. *Luk.* 14. 26.

5 By familiarity with the enemies of Gods religion, or men notoriously prophane, or luke-warme professors: for it is the iust iudgement of God so leade vs into temptation hereby; so giuing vs vp for these sinnes. *Psa.* 26. 4. 5. and

Mat. 13. 22. 44

5. 46

Luk. 8. 14

1st. 6. 33. 10

7. 38

Mat. 6. 24

1st. 2. 15.

and 16.3.4. and 15.4. *Pro.* 22.24.25.
Deut. 7.1.2.3.4.5.

5 *Of finall Apostasie or backsliding:
 Whether a childe of God can fall a-
 way finally?*

Obiect. **B**Vt if I finde once that I am
 a childe of God and in his
 fauour, I may be sure that I cannot fall
 away viterly, nor yet lose his fauour;
 although I keepe not so strict a course,
 but somewhat follow my pleasures and
 frame my selfe a little to the time, or
 liue in some things of which I am not
 perswaded that they are good, or for
 which I see no great warrant, or omit
 some lesser duties. For God is vn-
 changeable in his loue, that whom hee
 loueth once, hee loueth to the end; and
 so infinite in his mercy, that he cannot
 take it from his, viterly: besides that in
 many things we sinneall.

Answer. 1. Sathan can transforme
 himselfe into an Angell of light, per-
 swading thee all is well; when it is no-
 thing so: for thou maiest goe as farre as

2 PCL. 1. 10

Psal. 119. 6

Herod or Judas, yet be in no better state then they. Therefore it is good to follow the aduice of the holy Apostle *Peter*, to giue all diligence to make thy calling and election euery day more sure, by keeping in all things this strict watch of the Lord, so increasing in the practice of true piety.

2 Be it so, that thou art the childe of God, and in his fauour: yet by liuing in or committing but some one sin, thou maist not onely lose the feeling of the Lords fauor & loue, but also all the experiments of his kindness, and gracious familiarity; and moreover bring vpon thee all the miseries befalling the impenitent person mentioned in the first part of our examinatioⁿ, 23. 24. 25. 26. 27. &c. saue only the two last: as some of them thou art sure to feel, if thou preuent them not by speedy & earnest repentance: so that thou maist come to that estate, that if thou hadst all the world, thou wouldest willingly giue it to bee assured of Gods fauour; or else to haue his hand to lie heavy vpon thee all thy life long, as vpon *David* after his adultery & murder,

ther, that thou wilt think it madnes, to buy the sweetest sin at so hie a rate. Let that severity against *Moses & David*, the dearest seruants of the Lord, warn thee herein: for this hath the Lord, promised to his as a gracious fauour, that hee will correct their offences with the rod, and their sin with scourges: becaule hee will not viterly take his mercy from them; nor damne them with the reprobate.

6 *How to recouer the feeling of the Lords fauour, and to obtaine the remouea*
l sanctifying of his iudgements vnto vs.

Quest. **B**Ut how may I recouer the feeling of the Lords fauour, and remoue his hand when it any way lieth heauily vpon me?

Ans. The Prophet *Jeremy* answers: Thy sorrow being for thy sinne, thou must search and try thy wayes, and come againe vnto the Lord. 1. Thou must by diligent searching finde out thy particular sinnes as neere as thou canst. 2. Thou must acknowledge them according to their nature, with griepe and sorrow of heart, aggrauating them (according to their circumstances) to

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in-

Psa. 89. 30. 31
32. 33. 24. 35

Rom. 11. 29
Esa. 49. 15. 54
10. 59. 20. 31
Ioh. 1. 3. 1

Lam. 3. 39. 40

2 Sam. 12. 7. 8
10. 11.
Psal. 51.

* Thou must
 preuaile as Ia-
 cob, wrestling
 and weeping :
 hold fast, let
 him not goe
 before he haue
 blessed thee: he
 will certainly
 do it.
 Hof. 12.3.4
 Meditate with-
 all vpon the
 rules of our di-
 rection in our
 examination,
 Chiefly rule.8
 9.10

increafe thy vnfaigned sorrowe and re-
 pentance, as *Nathan* doth the sinne of
Dauid, and as *Dauid* himfelfe, 3. In the
 fenfe of thy sinne, loathing it, and con-
 demning thy felfe for it, thou must cry
 earnestly for pardon, in and through
 Iesus Christ. 4. Thou must offer thy
 felfe to God to ferue him all thy dayes
 according to the ftrict rule of his word;
 watching againft and abhorring all
 sinne, but efpecially thofe wherby thou
 haft moft difhonoured and offended his
 heavenly Maiefty. So, applying to thy
 felfe, the comfortable promites of the
 Gofpel, as they are fet downe before in
 the Articles of faith, wayting vpon the
 Lords mercy, by continuing in * instant
 prayer, thou shalt at length vndoubt-
 edly finde true comfort, though hee
 deferre longer (as fometimes hee doth,
 when wee haue made fmall reckoning
 of his fauour, or grieued his Spirit by
 fome haynous or scandalous sinne) and
 in his due time thou shalt haue his hand
 remooued, or much comfortable ex-
 perience of the fatisfying of his cor-
 rections vnto thee.

7 Of the certainty of Gods fauour,
and how it is increased.

Quest. **B**ut when may I bee out of
doubt of this fauour of the
Lord? *Psal.* 4. 3. & 5. 12. & 11. 7. & 33
18. & 34. 14. 15.

Ans. Then and so long onely as
thou makest conscience, thus to walke
with thy God, in all his commaunde-
ments as his obedient childe, and doest
stedfastly purpose so to continue all thy
dayes, thou mayest bee assured of his
loue, as of thy tender Father: and still
euer more and more as thou increasest
in more obedience. Thine owne expe-
rience shall teach thee: for his loue
herein is as the loue of fathers and mo-
thers, but that it is so farre aboue theirs
as the heauens are aboue the earth. *Esa.*
42. 15. 16. 17. & 55. 8. 9.

Therefore we are oft to consider of
our growth, that it be sensible: As in
trees, vntill they come to their full
greatnes; in children vntill they attaine
vnto their vigour; in good scholars ap-
parant

parant in their yearely examinations. As these are more esteemed, the more they grow : trees in bignesle and store of good fruit ; children in stature, obedience and wisdom ; scholars in the best learning and nurture : so is it with vs in Christianity. And as the scholars are by their profiting encouraged to goe on with cheerfulness and boldnesse, so likewise the obedient child of God, growing as in grace, so in all comfortable assurance,

*Some speciall preservations against
eery sinne.*

1 **T**HAT we be resolute to choole rather to endure any misery, then to sinne against God : as *Ioseph*, *Danib*, and the three children, *Dan.* 1.8.

2 That we consider the heynousnes of the least sinne, that it is against Gods infinite Maiesty, and Christs blood, also against his honour, and that loue and loyaltie which wee professe, and owe vnto him, for all his goodnesse and

mer-

mercies: and likewise against our covenant with him; deserving the eternall curse of God. And more, by the fearefull punishment of the sinne of the Angels, of *Adam*, *Lot's* wife, *Moses's* *Uxiah*, *Saul*, *David*, and chieflie that vpon the Son of God himselve: so to accustome our selues to subdue the very least sins, seeing a child of God cannot looke to carry away the least fault against knowledge and conscience, ynpunished, without speedie submission and amendment. *Num.* 20. 21, *Deut.* 3. 26.

3. That we warily resist the first motions to any sinne, and be carefull to avoid euery occasion thereof, as wee doe of infectious diseases. *2 Sam.* 6. 6. 7.

1 Chr. 13. 10. *1 Thes.* 5. 22. *Gen.* 39. 10.

4 That wee liue alwaies as in Gods presence, whose eye is euer on vs, & who may take vs away on a suddaine: remembering also our appearance before him. *Pro.* 5. 8. & 6. 25. 27. 28. *Gen.* 17. 1. *Iob* 32. 22. *2 Cor.* 5. 10, 11. *Acts* 24. 15, 16.

5 That vce keepe continuallie a fresh remembrance of Gods great goodnesse

* Let thy great
deliuerances
neuer depart
out of thy
heart.

b Looke to
this as thy life,
thou that desi-
rest to be kept
from all euill,
and finde the
comfort that
is in godli-
ness: remem-
ber when Da-
uid was cat-
ched, & when
God hath re-
uealed him-
selfe most fa-
miliarly to his.

* Let experi-
ence teach
thee.

goodnesse, especially his chiefest mer-
cies * bodily, and spirituall, ordinarie,
and extraordinary, to say alwaies as Jo-
seph, *How can I doe this and sinne against
my good God?* *Psalms* 103. 2. 3. 4. 5. &c.
118. 12. 26. 3. *Gen.* 39. 9. *Neh.* 6. 11.
13.

6 That we be walking euer paine-
fully in our speciall calling with GOD
as in the eye of our tender Father, that
Sathan may neuer take vs out of our
way. *Psal.* 91. 11. *Dent.* 32. 15. 19. 20.

7 That wee keepe withall a perpet-
all memory of the former misery of sin,
and blessings of righteousness.

8 That aboue all wee vse seruen
prayer vpon all occasions, to bee kept
by these preseruatiues. *1 Thess.* 5. 17.
Eph. 6. 18.

*Meanes to keepe alwaies a tender con-
science.*

1 **T** His weekly * practice of consi-
dering our waies, and obseruing
how we grow. *Psal.* 119. 59. *Iam.* 1. 25.

2 Carefull vsing all the meanes of
grace, neglecting no one. *2 Tim.* 1. 6.

3 Aui-

3 Auoiding presumptuous, or grols
sinnes. *Psal.* 19. 13.

4. Companying familiarly only with
the godly, auoyding the companie of
the wicked, so farre as is possible, repro-
uing their euill behauour, where wee
may conueniently, in all vviledome,
bearing euer a secrete detestation of their
sinne. *Psal.* 15. 4. and 16. 3. & 119. 63.

5. Watching against worldly cares
and delights, that they steale not our
hearts away from the Lord. *Math.* 6.
24. 24. & 13. 22. *Luk.* 21. 34.

If we thus watch that wee may neuer
offend the Lord in the least matter, but
euer keepe all his commaundements,
hauing our eyes alwayes at him, as
the eye of seruants looking at the hand
of their Masters, wee shall not neede to
fear, hee will watch ouer vs for good
continually, and to saue vs from all euil.
So long wee are vnder his protection:
his fatherly prouidence shall feede vs, &
supply all our wants: his watchfull pro-
tection shall make vs safe.

*This is the generation of them that
seeke him, of them that seeke thy face, this*

is

PSAL. 123. 2.

is Jacob. Psal. 24. 6.

The way of the righteous shineth as the light, that shineth more and more vnto the perfect day. Pro. 4. 18. 19.

Such as bee planted in the house of the Lord, shal flourish in the courts of our God.

They shall bring forth fruits in their age, they shall be fat and flourishing. Psal. 92. 13.

14.

The louing kindnesse of the Lord endureth for euer and euer vpon them that feare him, and his righteousness vpon children children, vnto them that keepe his conenant, and thinke vpon his commandements to doe them. Psal. 103. 17. 18.

When others are cast downe, then shalt thou say, I am lifted vp, and God shall see the humble person. Iob 22. 29.

FINIS.

THE
SECOND PART
OF THE TRVE
WATCH:

*Containing the perfect Rule
and summe of Prayer;*

*So plainly set downe, that the weakeſt Chri-
ſtian, taking any paines, may in a verie ſhort
ſpace learne to pray of himſelfe, with much aſſu-
rance and comfort: both to get ſtrength to ob-
ſerve the Lords watch, and to helpe to turne away, or at
leaſt finde comfort in the evils that are
to come.*

LUKE 21. 36.

Watch & pray continually, that ye may be accoun-
ted worthy to eſcape all theſe things that ſhall come to
paſſe, and that ye may ſtand before the Sonne of Man.

ESAY 63. 6.7.

Ye that are the Lords Remembrancers, giue
him no reſt.

AT LONDON
Printed by *H. Lowneſ.*
1615.



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TO THE RIGHT
HONOVABLE, MY
singular good Ladie, L.

*Elizabeth Countels of
Huntingdon.*



Our Saviour hath
not without good
cause (Right Ho-
nourable) so oft
called on vs to
watch and pray, ioyning these two
together, and warning his Disci-
ples in their greatest dangers to
watch and pray, that they might
not fall into temptation: and also
charging vs all to watch and pray
continually, that wee may be ac-
N counted

*Mar. 13. 33
& 14. 38*

Luk. 21. 36

counted worthy to escape all the
euils that shall come to passe, and
to stand before the Son of man.
Because wee can neither watch
vnlesse we pray, to obtain strength
from the Lorde by it, nor pray
with any comfort or power vnless
we watch, nor euer get assurance
to escape the euils that shall come
on the world, much less the temp-
tations of Sathan, and damnati-
on of hell, and appeare before
our Sauior, vnless we both watch
and pray. In regard whereof, first
my duty to the Maiesty of God,
who prepared the *Watch* against
so needefull a time, and after so
graciously caused my poore de-
sire therein to be accepted in his
Church, hath encouraged me to
endeauour to adioyne vnto the
Watch, this short direction for
Prayer

Dedictory.

Prayer, as a second part and vnseparable companion, for the further good of his seruants, of whom sundry haue desir'd it at my hands. And secondly, your most fauourable acceptance of it, being dedicated vnto my Honourable Lord, perswading mee of your Honours vntained desire both to obterue the same, and walke in all the waies of the Lord, haue imboldned me to presume to offer this vnto your honorable Ladship; To testifie my dutifull and thankesfull affection to your Honour also: and withall my seruent desire that you may both walke hand in hand all your daies, in the selfe same narrow way of eternall life, as being of the same heart & holy accord, enabled thereunto by the spirit of the Lord, obtained

The Epistle

by continuall and instant prayer.
That so ye may shine as glorious
lights together in the earth, and
after in the heauens aboue the
brightnesse of the Sunne for euer-
more.

Mat. 7. 7. 8
& 21. 22,
Pf. 115. 18
Iam. 4. 8

Esa. 65. 24

This shall bee in the meane
time your key into the Palace of
the Almighty, & to the presence
Chamber of his glorious Maieesty
whereby you may be admitted at
all times, to most familiar confe-
rence, receiue immediate answer
from his Highnesse: obtaine the
riches and pleasures of his house,
with the most precious iewels of
his treasure, to adorne you farre
more gloriously, than all the
pearle and precious stones of all
the Princes of the earth. All
which shall vtterly vanish as the
dimmeſt star, when the brightnes

Dedictory.

of your glory shall appeare. You shall as Israel preuaile with your God, haue his Angels and all the hosts of heauen at your desire, all being at a perpetuall league with you. You shall vāquish the diuels and put them to flight: ouerthrow the plots of the wickedest, and be accepted in your prayers for the Church. Your Honour shall thus subdue in your selfe each corruption, bring euery thought into an holy obēdience: finde the Comforter at hand in all your trialls; the sweet voyce of the Spirit, making you with confidence to call him *Abba*, oh Father, and giuing you most strong assurance of his kingdom, and the life of the Angels in the very terrours of death. And finally, you shall thus most happily re-

N 3

deeme

Gen. 32. 28

† 1. 2

Heb. 1. 14

Eph. 6. 18

Iam. 4. 7

Iob 22. 27

28. 19

Rom. 8. 15

16

The Epistle

deeme the dayes past, and treasure vp in heauen abundantly against the time of the perfect accomplishment of your eternal triumph and felicity.

Whereunto according to my perpetuall bounden duty I shall alwaies strive during my life, both by my incessant prayer, and all other holy meanes, which the Lord shal in mercy vouchsafe vnto me his poore and vnworthy seru-
uant. And in this study towards your eternal glory and happiness I rest my selfe, nothing doubting of your like Honourable acceptance of this my poore endeauor; howsoever it bee penned in a most plaine and familiar stile, not to delight the curious with an hours reading, (which I leaue to others) but to helpe the honest heart

Dedicatory.

heart that is desirous to learne of
our Sauiour how to pray, and to
continue therein in this life with-
out fainting, to reioyce and sing
with the Angels for euer after,
when all others shall weepe
& mourne, and neuer
find any comfort
or reliefe.

Luk. 18. 1
Esa. 65. 13
14

Your Honours, in the Lord
euer to be commanded,

JOHN BRINSLEY.

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upon
in res
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An earnest Exhortation
to all sorts, to learne to pray, and
to giue our selues instantly heere-
vnto; by way of Preface to the
Christian Reader.

(. . .)



I hath beene wished
(Christian and louing
Reader) that as I haue
gone briefly thorow the
Commandements and
Articles of the faith.

to set down the true watch; so I would take
some paines in like manner to go thorow the
Lords Prayer to set downe the rule & sum
of prayer, for the further perfecting and
our better obseruing the same watch. Where-
upon, notwithstanding my great inability
in respect of many of my brethren, yet con-
sidering the Lords former mercie, who
shewes his power in weaknesse, and that
by

by this motion of diuerse, hee seemes to require my poore labour in this also: I haue attempted likewise to make triall heerein, the better to enable the simpler, and to stirre up all sorts to this holy dutie of prayer. That wee may obtaine strength from the Lord, & keepe his Watch more faithfully, with innumerable other benefites procured by the same. And the rather weighing well in to what dangerous times wee are fallen, wherein the greatest part (as it is much to be feared) in such a declining to Atheisme, and generally to extreame coldnesse or lukewarmenesse, doe seldome or neuer pray privately; vlesse perhaps they vse the Lords prayer without vnderstanding. And of those who vse to pray, some although they pray much, yet they do it very supersticiously, to the prouoking of the Lord, and hurting their owne soules, instead of receiuing any true comfort therein, as all our Popish say doe. Others haue a desire to pray, but want abilitie or leasure, as all our young & weak Christians. A third sort droope in their troubles, temptations and feares, and are at their wits ends, as Iacobs sonnes, not knowing what way to take, and so continue fretting

ting and vexing themselves; or else attempt unlawfull meanes for their reliefe and comfort. A fourth are afraid to use the Lords Prayer, as a prayer, because they cannot comprehend the power and meaning of it in so short a forme. A fift haue gone forth with our Sauour into the Garden, promising and beginning to watch & pray, which yet through our long peace, ease and prosperiue are false asleepe. Another sort are in monyous finnes, as in oppression and unmercifull dealing, deceit, secret uncleanness and the like, without repentance; and yet imagine that they doe pray, that their prayers are accepted, and that they shall be heard in the day when they cry, deliuer me their owne soules. A last sort and those onc onely and scarce to be found, abide therein with our Sauour, in watching, cries and teares; wrastling and weeping, as Iacob for the deadly malice and bloody threats of Esau; holding up their hands with Moses against Amalecke, and also to pacifie the Lords wrath, that it may not be poured out upon his people, for all our grievous prouocations. To witnesse my loue therefore yet further to all these, and to all

other the Lords people, I haue thought it
my dutie, to offer this weake labour also
to the Church of God, commending the suc-
cesse vnto him who is onely wise, and work-
eth by what instruments it pleaseth him and
aboue all that wee are able to conceiue: In
not before I had first communicated it vnto
some, much reuerenced of all for their lear-
ning and pietie. Now I onely craue pardon to
speake freely, to each of these sorts particu-
larlie.

I
Hearken you
that pray not
at all.

And first to you that pray not at all, look
but vpon the necessitie of prayer, and con-
sider well in what state you stand, vntill you
both can and vse to pray; that you are in
state of damnation, hauing all things ac-
cursed vnto you, and working your per-
dition; and that you but onely tarry for the
execution of Gods vengeance: and then if
God open your eyes to see your selues & your
danger, I shall not neede to call vpon you.
For, I know you will giue no rest vnto your
eyes, vntill yee both can and doe practise
this dutie: nor that you will euer let day
passe heereafter, but reserue some part of it
from your pleasures and profits, to bestow
on the Lord in prayer, at least a morning
and

and an Evening sacrifice.

For you that pray in an unknown tongue, or without understanding, be aduised to spend no more labour in vaine, deceiuing your owne soules. But learne of your Lord and Saniour to pray according to that heauenly patterne, wherein all true wisdom & comfort are to be found, and which he hath prescribed vnto you to vse, if you be any of his disciples; warranting you, if you so aske you shall haue: and then shall you finde him to answer to your hearts desire, and to carry you into all his sauing truth.

And you that haue a desire to pray, but know not how to performe this dutie aright, I haue chiefly intended your good: Both to direct you for the things which are principally to be begged of vs, contained in the Lords prayer, the summe whereof I haue inleauoured to set downe plainely in these short formes, applying them to the times; and also to helpe you for the manner of uttering your requests. Heerein I haue aymed at this specially, that by dailie practice and meditation heerein, you may better attaine to the true understanding of the Lords prayer, and euer haue it in fresh memorie.

²
You that pray
in an unknown
tongue.

³
You that desire
to pray.

more. Which beeing the true perfection and patterne of all holie prayer, doth in the infinite wisdom of God comprehend what euer wee can aske. That so you hauing first gathered by wise obseruation in the watch, a true catalogue of your own speciall sinnes and wants, together with the maine sinnes and wants of the Church and Land, may bee able of your selues both for matter and wordes, to make a most holy confession of sinnes and poure forth your supplications according to your necessities, with comfort and assurance. I haue set them downe in foure seuerall formes, all containing the same matter: some more shortly, because of our wearinesse in the best thinges, and chiefly in this dutie of prayer, (though of all other most necessary) the other somewhat more largely, for the fuller understanding of it; and the heads in the margents, for the better remembring thereof, or conceiuing the like. I haue set downe euery forme more largely then others, to leade vs as by the hand to the practice heereof, each being a more large exposition of the former; Not intending to tie any necessarie euer to use one of these, (though it were much better

to use them or the like, shannot to pray at all, or to pray unprofitable) nor to use the whole euer at large (although all the things therein comprized, are to be begged daile for our selues or our brethren; and wee shall finde wonderfull comfort when wee can so begge them with understanding) but to use those most which chiefly concerne our speciall necessitie, & the necessities of the Church and our Land: all which may be referred to one of these six petitions. As when we would pray for the glory of God, or to kindle the zeale of it in our hearts, or that hee would shew his glory in the preseruatiō of our King & Realmes, to use the first. For the Church of God and perfect vniūie therein, and against the proud enemies thereof; or to get more assurance that we are true members of it, to use the second petition. The third, for cheerefulnesse in dooing Gods vwill or submission to the same. The fourth, for dependance on God, for the thinges of this life, and against all vvorldly cares. The fift, for forgivenessse of sinnes. The last, against dangers or feare of temptation, or any euill whatsoeuer. I haue laboured to set downe the heads so plainly in the margent, distinguishing

guishing them by figures, that euery one that is desirous to learne, hauing but the severall parts of the Lords prayer in his minde, may meditate of them, happily at his worke, or as God giues any leasure. Firſt, marking how many things are cheefely to be learned in the Preface; then in each petition; so in the conclusion. And secondly, labouring withall to feele the neede that hee hath of them, our misery without them, & our happinesse in enioying them; stirring up his heart to a vehement desire of them. And then to try how hee can pray of himselfe according to the same order; vsing in the meane time the help of one of the prayers set downe, to get fit words: And withall a daily meditation of his particular finnes (chiefly those following his nature & course of life; with his principall wants, dangers, chaſtisements and mercies received) which will be the speediest teacher to the simplest to pray with true feeling & power. If you would yet wish further direction for the generall confession of sinne, you may use the first and second helps in the Watch of the miseries and hainousnesse of sinne. Edit. 5. page 23. 24. If for an increase

in holinesse the third helpe, of the blessings following a holy conuersation, pag. 29. If for true comfort and thanksgiuing; you may use the helpe of the Rules for direction and comfort in our examination, page 31. All which with the graces which wee haue obtained in the Law, and promises which we are assured of in the Gospell, must needs cause the simplest to send forth most sweete prayers and thanksgiuings vnto the Lord. And so much for you that are desirous to pray.

Now to you that droope and faint under your seuerall troubles and temptations, not knowing what to doe, the Lord hath heere shewed you plainely what you should doe. Learne of Eliphaz in Iob. Acquaint your selues with your God, search your finnes by the true triall. Make peace with him: then you may lift vp your face to God, and make your prayer vnto him, and hee will heare you. And his light shall shine vpon your wayes. When others are cast downe you shall be lift vp, and God will saue the humble person. Therefore continue in prayer, vntasting with him, let him not goe before he haue blessed
O you,

⁴
You that faint
in your troubles.

Iob. 22. 31
26

⁸¹
Iob. 22. 29

Rom. 13.2

†
You that are
afraid to vie
the Lords
Prayer.

you, he will certainly doe it: Proue and see.
Onely wait vpon the Lord in the way of
righteousnes vntill hee send you comfort;
vsing all holy and warrantable meanes to
helpe heerein, to serue his diuine and fa-
therly prouidence. But bee afraid of so much
as euer thinking of any indirect course (a
to doe but the least euill to obtaine neuer so
great a good) and much more of rebelling
against the Lord or his Anoynted, and the
Authority which he hath set ouer you:
lest about all other your miseries, you bring
vpon you the terrours of an accusing con-
science, and procure vnto your selues most
certaine woe and endlesse damnation. And
thus much also for you that faint in your
trialls. If you desire further aduice, look
the Watch, page 155. 161.

You that are afraide to pray, vsing the
Lords Prayer as a prayer, because you can-
not comprehend the meaning of it in so
few words: and for that the multitude a-
buse it; accept my earnest endeauour to knit
our hearts in one, both by assisting you that
you may haue the summe of the chiefe heads
euer in fresh memory, as before your faces:
and that those who abuse it without under-
standing

standing may learne a more holy use thereof. If yet you say, that you cannot so comprehend the full meaning of it, and all things contained in it, the like you may say (as I take it) of euery seuerall petition thereof, and so we should use none of them in our prayers at all.

For you beloved, that sometimes were fervent in prayer, but now are colde and heavy, or altogether fallen asleepe; I say not unto you, Awake; Behold from whence you are fallen, and the danger wherein your selves and the Church of God stands continually, seeing our experience teacheth vs that there is but a haire breadth betweene vs and death, especially if euer the Lord should leaue his Anointed, our **I O S I A H**, the breath of our nostrils, for one minute, into the enemies hand. but onely I put you in minde of the speech of our Saviour to his drowsie Disciples; Sleepe hencefoorth and take your rest. I beseech the Lord that I may neuer see that day. But what meane all our prodigious signes? and aboue all the worst, that almost all are fallen asleepe in the midst of such inueterate and deadly malice, with all sorts of grieuous sinnes, in-

6

You that are
fallen asleepe.

* I desire to awake you by oft beating vpon this point.

creased to the uttermost, to prouoke the
 Lord; after so many bloody practices and
 terrible forewarnings sent of God so often
 and so grationally each after other, to prevent
 (if it may bee) the dreadfull execution of
 his most fierce wrath. What can we thinke
 of our so many late and vnwonted ouer-
 flowings? some of them in the middlest and
 highest part of the Land, where the people
 are altogether secure, as not hauing the least
 thought of any danger by water; who
 together with the former, (principally the
 inundation of the raging seas) all must
 needes acknowledge to be the finger of God.
 Verily they cannot but presage some fearful
 and speedy ouerflow of Gods vengeance,
 vnlesse we awake and strengthen the things
 that are ready to die. If our sinnes haue
 beene so increased in the dayes of popes
 blindenesse, they had beene nothing in re-
 spect; but now in such a glorious light
 (wherein all of vs haue beene conuinc'd by
 many waies; and subscribed in our hearts
 to the truth of God: and also do generally
 iustifie the good waies of god) that we should
 set our selues to trample vnder our feet the
 true piety and power of godlinesse: hating

or scorning at all that so walke: how gracious, dutifull and blameless soever they bee. This must needs make our sinnes unmesurable sinfull, and above the iniquities of all other people.

And you that imagine you pray, and are accepted of the Lord, & yet live in your unmercifull oppression, or any other haynous sinne, may it not well be demanded of you, as the Lord doeth of the people before the Captivity: Will you swear, lie, dissemble, oppress, build your houses with blood, commit adultery, drinke the blood of soules, and all other evil, and yet cry, the temple of the Lord, We are the servants of the Lord, and call upon his Name? Will the Lord take a wicked man by the hand? Can the hypocrite call on God in the day of his aduersity? No, no, you deceive your owne soules: you can neuer pray so as to be heard, untill you haue made peace with God by unfained repentance: and by Zachews restitution peace with men. Nay although you commit not halfe these sinnes, but live in any one of them or other like, hath not the Lord said you shall surely dy for it? What good then can your prayers do, when the Lord turnes away his care (as from that

7
You that imagine you pray, and yet live in haynous sinnes without repentance.
1st. 7 2. 10

EZE. 18. 10. 11

Pro. 1. 2. 6
Pro. 1. 24. 25
26

8
You that still
continue with
our Saviour.

Deut. 20. 1. 2. 3
1 Chro. 25. 3

which is abominable) and will laugh at
your destruction: because you would not
first hearken unto him to turne from your
euill waies while hee stretched forth his
hands unto you?

Therefore unto you (my deare brethren
of all sorts and degrees) who haue con-
tinued with our Saviour hitherto, in
watching, prayers, and teares, and yet a
length beginne with Moses to faint, with
long holding up your hands, or are in danger
thereof: I unfainedly desire of the Lord
that I may bee as Aaron or Hur, to help
to confirme your weake hands and weary
knees. Let not your hearts faint. The
Lord our God is with vs while wee are
with him. Let vs continue wrestling and
weeping, and become so much the more
constant and importunate as the sinnes and
daungers doe more encrease: urging him
euer with his owne glory, with the pride
of his enemies, and their blasphemies, if e-
uer they should preuaile: together with
his gracious promises, loue and former
mercies, both to all his owne people
in all ages, and especially towards our
selues; declared hitherto in all our peace,

prospe-

prosperity, miraculous deliuerances, with continuance of the Gospell beyond all expectation.

Oh that all the land fearing the Lorde and the tokens of his displeasure, had hearts to performe but these three duties to his heauenly Maieitie!

First, that euery one of vs woulde but learne to know our owne speciall faults and wants by carefull meditation in the Lawe, together with the finnes and wants of the Church and Land, and so to consider each night how wee preuaile in reforming our selues; and then frame our prayers and thanksgiving accordingly. For each of our particular and principall finnes are as Sathan that stood at Icholuahs right hand, that our prayers cannot goe up vnto the Lord. And of all other sorts, that euery one whose consciences doe accuse them of cruelty towards their brethren, woulde take away that crying sinne of oppression, crying lowder for vengeance then all the finnes of the earth besides. That sin which brought the flood of waters when the earth was filled with cruelty: which brought in the fierce Babylonian, to oppresse and spoile the

Three things wished at the hands of all fearing God.

1
Each to know and amend our special faults,

Ecl. 5. 8. 9

Psa. 112. 4

Exod. 22

Deut. 9. 7. 8. 9

10. 11

Eze. 14. 14

2
To learne of
our Sauour
to pray.

the great men in Iudea, and to make those goodly houses desolate, which had formerly beene built by the oppressions and spoyling of the poore. That which makes the poore to sigh being wearie of their liues, whose sighes the Lord must needs heare & auenge, when man regardeth them not. That sinne, which will so shut vp the bowels of the Lords mercy and compassion, that he wil shew vs no more mercy, but wil reiect all our prayers because wee would haue no mercy of the poore; as though Noah, Iob, and Daniel were amongst vs, that they should but saue their owne soules. And so it must needes bring a fearfull desolation vpon our sinfull nation, unlesse it be speedily redressed. Besides the blasphemies of the Idolatrous enemies of the Church of God, and their bragges of their workes of mercy and pittie; thereby mouing the people to a discontentednesse, and to be like of the religion of the Lord. as being the breeder and nourisher of all such cruell and vnmercifull dealing; though euē in this same bloody sinne, they bee as deep as any other.

Secondly, that all would learne of our Sauiour to pray as hee hath commaunded. I haue

have this confident hope, that the weakest Christian amongst vs, hauing a good heart, although hee haue neuer been able to vtter his requests to God for himselfe or Gods Church, would in few weeks (but following this poore direction) learn to pray in feeling with much comfort: and those who vvant good hearts, would by this practice obtaine them.

Thirdly, that wee would all ioyne to pray according to the two first petitions, for the Church of God, our Prince and Realmes, with true vinity therein; and against all the enemies of them. For then undoubtedly we should neither neede to feare the practices of Popes, Seminaries, nor diuels, nor yet all the enemies of the vworld; but onely stand still with Moses, and see what the Lord would still doe for vs. All the difficultie is in these two, and therefore all Gods seruants are to bee more earnestly stirred vp vnto them, & the rather for that struiuing in them we shall preuaile in all, and obtaine the very desire of our soules, for that we haue the promise, That seekin^g first the kingdom of God and his righteousnesse, all other things shall be cast vpon vs. Happy shall they be, whom
the

very hope of the simplest. Learn but the brieue forme or the chiefe heads of the margines, and trie, making them your morning meditation.

³
To pray according to the two first petitions chiefly. The fruite hereof.

A further pre-
fing the Ex-
hortation to
prayer.

To them that
live in plea-
sures.

the Lord singles out vnto this worke, to be if it were but as one of Gedeons three hundred, for the perpetuall preservation of the Church of God and their Countrey. But for the rest, although they scape the Beare, yet a Lion shall teare them in peeces. For though they be deliuered with Gods seruants from the temporall iudgement, yet the eternall wrath of God dooth certaine lie remaine for them. Wherefore giue me leave to speake a little further vnto your sonles in this important businesse, if I may awake some of you.

You that spend your lines in pleasures, will you not be perswaded to spend some few houres in this heauenly worke, to talke with God for the sauing your owne soules and the people of the Lord? Oh that you knew the vspeakeable sweetnesse that heerein you should finde; whereas in your vaine pleasures what can you looke for, but intolerable bitternesse in the end? will not all these increase the wrath against vs? whereas the changing them into prayers, with fasting and teares, would be as the sacrifice of Noah, wherein the Lord would certainly smell a sauour of rest: And as
the

the repentance of Nineuie, that hee that had compassion on the poore ignorant heathen, would much more cause his face to shine still more bright vppon vs, whom hee hath vouchsafed so long the profession of his Name. Knowe it for certaine, as the Lord hath giuen any of you more of his outward blessings, and with them more time and meanes to serue him, so hee looks for so much more time at your hands to bee spent in instant prayer, then of any other of the earth, and so must your account be. Do not the Popish sort, that liue in your bosomes observe, besides your extreame irreligionsnes, how you neuer vse to pray priuately, or with any deuotion? and are they not heerby hardened to like farre better of their owne blind superstition, vvherein they spend so much time in prayer, though that kinde of prayer be but vaine babbling as the Scriptures beare witnesse? How will you answer your GOD for the bloud of so many soules as heereby perish? If you could bee perswaded (vvhich you will one day feele, either in this life, or vvhether it is vtterlie too late) that these and all other your finnes, wherein now is your felicitie, will bee as so many
swords

swords to pearce your poore soules, and so many diuels to torment you eternally; and your repentance & death altogether vncertaine; you durst not let one minute pass, but you would fall into bitter mourning for all your sinnes, and for your time so ill spent; & bee warned by our Sauiour to begin to weep and pray, that you might escape all these miseries, that otherwise vwill certainly come vpon you.

²
To all kind of
oppressors &
vnmmercifull
men.

Dan. 4. 24.

Esa. 1. 16 17.
18. 19. 20.

You also that haue filled your houses vwith the spoiles of the poore, and the earth vwith their cryes, the cry of your sinnes is gone vp into the heauens, that the Lord threatneth to bee auenged forthwith. Let the counsell of Daniel to Nabuchadnezzar bee acceptable vnto you, if you will escape the Decree that is comming forth against you. Breake off your sinnes by righteousness, and your iniquities by mercie towards the poore. Repent & make restitution while you may. Cease to doe euill, learne to doe vwell, seeke iudgement, releue the oppressed, iudge the fatherlesse, and defend the widdow, as the Lord biddes you by his Prophet. Then you may pray, and your prayers shall be heard: though your
sinnes

finnes were as crimson (that is most bloudie finnes) yet they shall be made as white as snow. If yee consent and obey, yee shall eate the good things of the Land; but if yee refuse and bee rebellious, yee shall be deuoured with the sword; for the mouth of the Lord hath spoken it. Your oppressions which haue pressed downe the poore vnto the ground, will one day crush you into the bottome of hell, and will bee a loade heavier then the whole earth vpon you: that you would gine all the world, if you had it, to be disburdened of them. And at your death, the iudgement threatned vnto Ichoiakim shall surely light vpon you, that none shall lament or mourne for you, to say, Ah Lord, ah his glory; but all shall reioyce that the earth is eased of you; and your remembrance shall remaine most vile and loathsome to all posterity, as the memorie of other oppressours hath done before.

For you that could neuer spare so much as one houre from your worldly busynesses to priuate Prayer, when God opens your eyes to discerne the true profit heereof, about the other, and that hitherto you haue beene

Jerem. 22.
18. 19.

³
To the world-
ling.

beene meerly of the world, and utterly without God; howſoeuer you looke to your worldly buſineſs, you will looke to this buſineſs of the Lord, & ſet your ſelues times of prayer, which the gaining of the world cannot make you to forget.

4
To all that
cannot pray
of theſelues,
nor regard to
learne.

Finally, ſo many of you as can talk with men of any earthly matter, and make anie requeſt for this preſent life, for whatſoeuer you neede; and yet could neuer utter ſo much as one ſpeech, no not in ſecret to your Father in heauen, nor make any one ſupplication for any heauenly thing with feeling; how can you thinke that euer you were touched with zeale of Gods glory or of his Kingdome? Or how can you imagine that you can bee the children of the heauenly Father, or haue any intereſt in the Lord and his Kingdome? or bee any thing but mean worldlings, ſauoring onely the world, and it alone your portion, hauing a world of miſeries and torments remaining for you for euer? Learne therefore to pray about all; you will finde this at leaſure ten thouſand times better then all your wealth and pleaſures. For what you would haue, this will undoubtedly procure you, as farre as

(hall)

shall be good; and whereas all the honours, pleasures, riches and friends in the world, can neuer giue you any true contentment, nor adde one minuite vnto your life; this onely will fill your hearts in heauenly contentation with abundant ioy and gladnesse, and make you liue and raigne with Christ for euer in the heauens.

Now, so many as acknowledge that thus indeed you ought both to watch and pray, & yet will but onely giue these the reading, without care to learne the practice of them, or happely hauing some good motions or purposes to put them forthwith in practice, as it may bee haue begunne wel, yet through your pleasures or worldly businesse, or at least a carnall sloth and securitie shall leaue them off, and returne to your old courses; be warned from the Lord. For this will certainly be one further witnesse and conuiction against you, than euer formerlie you receiued. And much better it had beene for you, that you had neuer seene this way of life, thus plainly and easily sette before you, and how you may either helpe to preserue the whole, or at least escape your selues from the evils to come; then after you haue knowne

To all that acknowledge the truth and necessity hereof.

known it, and subscribed in your hearts to the truth and necessitie of it, & happily put your hands to the plow, to looke back againe. Remē^rer Lots wife; if you be out of Sodom hie for your liues, untill you be safe in Zaar. And beeing safe your selues, learne to bee importunate with the Angell of the Covenant, when you but think of the sinnes of the Land, as faithfull Abraham was: comforting and incouraging your selues in this, that you are not alone but many with you; & that the Lord hath yet his ten righteous left, in all quarters some, that mourne & cry for all the abominations. If in this attempt I haue failed of that I doe desire, I humbly craue pardon, and also that my good will may be accepted in this endeaour, intended chiefly to help the simple. Vouchsafe me your better direction, and I shall willingly follow it. My desire is to labour heerein also to bring this together with the watch to more perfection, if I shall finde it accepted, and that it may bring the least good to Gods Church; in which I desire not to liue one day longer then I may be some way profitable.

To them that
are not per-
swaded of such

Concerning the present necessitie heere-
of, (that I may neither seeme ouer-bold,

nor

nor yet too fearfull of some grievous iudgement without cause). I desire of all sortes that you would examine it betweene the Lord and your owne consciences (to whom I appeale, and which I know will witness with mee when I shall stand before the great tribunall) your consciences I say, not sleepe in this deepe security, but either thorowly awaked by the law, or as they were upon the instant of the discovery of the Gunne powder plot; or at any time before any of our great deliuerances fully accomplished in the midst of our extremities dangers. Remember but whether your hearts were as then as my heart is now; that if God had done with vs as he then threatened, he had not bene most righteous, and vve iustly deserved it. Did not all hearts tremble in the acknowledgement of the truth of his Majesties sacred speech in the Parliament house at that time? And who would not have confessed in any of these dangers, that it had not bene full time for each to have betaken himselfe to this armour; to have runne to God by instant supplication, and stood up in the breach, and for euery one to have learned to watch and pray? And must not our

patient necessity of Prayer, but thinke me ouer fearfull.

case since be farre more desperate, vvee ha-
 uing receiued thus our third most terrible
 admonition, together with so many mercies
 still heaped vpon vs? Let vs but think what
 vve haue done since that time, to secure vs
 from the finall execution of his vengeance.
 Haue vve not most fearefully increased the
 transgression, going still many degrees back-
 wards, running from the Lord, and sunken
 deeper in our rebellion, in stead of turning
 him, according to our oft promises and his
 infinite mery? Besides, our impudency in
 sinning; and our eating vp one another in
 euery corner and each degree, racking all
 things to the vttermoſt farthing. & all com-
 monly to maintaine pride and all exceſſe;
 countenancing the lewdeſt in euery place,
 disgracing and treading vpon the vpright,
 that bee that abſtaines from euill make
 himſelfe a prey. Let but the common ſenſe
 that one direfull and threatening ſunne
 quaffing beare vvitneſſe, that ſinne condem-
 ned by the heathen, in Aſſuerus Court, is
 their greateſt pompe and exceſſe that we
 vve read of, and regiſtered in Gods booke
 for that cauſe. Although we cannot im-
 agine that euer it was practiſed in halfe ſo

adious a manner, as it is ordinarily vwith
 every where, in scorning the Lord to
 his face; and sacrificing to Sathan. Our
 shakes of ciuility vwill proue but Adams
 by leaues. Inquire of your owne hearts,
 whether this bee not the generall verdict
 of all vvhom G O D hath touched; or who
 maine any of their anciens feeling; yea,
 whether the very blinde may not grope
 in; that there vvas neuer such a declining
 to all looseness, open profanenesse and e-
 ven Atheisme, heard or read of in any age,
 where the Gospell vvas professed, nor
 that sinne was practised vwith so high a
 hand. And then answer plainly, vube-
 ter the Lord may not iustly get himsele
 glory of vs, in the declaration of his iu-
 stice, and the power of his vwrath against
 our finnes; seeing the riches of his mercies
 in sparing and deliuering vs, haue made
 us so farre to exceed, as to denie the tokens
 of his vwrath, and despise him to the face;
 scorning and hating nothing so much as
 a holy care to serue him according to his
 will. Or what followes amongst men (euen
 the most equall and mercifull) after the
 third admonition at most, but the due execu-

tion and finall expulsion? And whether we haue not iust cause to feare and seek to pacifie his wrath: Tea whether he may not most righteously cause euen vs his owne children to cry in feeling the miseries, vvhich haue not cryed out in seeing the abominations, and seeking to pacifie him. And also whether he may not iustly pluck the world from vs, which hath so bewitched and plucked vs from him. And to conclude, whether it be not much better that vvee each awake and meete him in time vwith intreaty of peace, because hee is so mercifull, then to bee awaked of him and cry day and night (as his people in captiuitie) vwhen it is too late, and he vwill shew no more mercy vntill his worke be accomplished vpon vs. Thus hauing presumed in this second part also, to testifie my heart and my earnest desire of a heauenly vnion, vnd all happin'sse to Gods Church, and this our Nation, I take my leaue: with my instant prayers, that all Gods seruants may haue their eyes open, to see the necessity of this worke aboue all other, and their harts prepared to set themselves forth with hereunto: vvhich hath made me the longer in perswading vnto it. The vvhole
successe

successe I leane to his heavenly Maieſtie
 (whose this worke is, and who hath long cal-
 led vs all vnto the practice of it, looking and
 wondering that so few haue come to helpe in
 it) whose onely arme hath helped vs
 hitherto, and will for euer, if
 wee can but onely cry
 vnto him as wee
 ought.

Eſa 63.9
 Ez. k. 22. 30
 Iudg. 5. 23

P 3

THREE

8
3

1
6

T

17
17
37



our



*Three principall points to be
first learned and felt of euery
poore Christian, that intends
to helpe in this worke of
Prayer.*

*The summe whereof being in our
hearts, will be as a continuall spurre
and preparatiue to Prayer, and
as the life and soule
thereof.*

1 The necessity of Prayer.

2 The speciall properties of them that can pray.

3 The power of Prayer rightly performed.

THE NECESSITIE OF PRAYER.



*Without this constant prac-
tice wee can neuer giue
God his due glory, which
is the maine end, both of
our creation, redemption, and of all
his*

*Without this
wee cannot
giue the Lord
his due glory,*

his mercies, yea of our whole life. for hereby we acknowledge that wee haue receiued and seeke all good things only from him: that we may depend on him and giue all glory to him alone.

2 We can nei-
ther be assured
that we are
Gods children
nor that wee
haue right to
any creature.
Rom. 8. 15. 16
Gal. 4. 6

2 Wee can neuer come to any assurance that we are in the fauour of God, or his children, before wee make conscience to practice this duty daily: for the spirit of prayer (which makes vs to pray with sighes and grones) is the earnest and seale of our adoption: and is giuen vnto vs so soone as euer Christ is made ours by faith: and therefore in the meane time we stand in state of damnation, and are theeues & vsurpers of that which we haue.

3 All things
worke to our
damnation
without praier.
1 Tim. 4. 5
Pro. 16. 4.

3 We can haue no comfort that the things which wee enioy shall bee to our saluation: but to increate & seale vp our condemnation, seeing they are onely sanctified by the Word and Prayer, and for that wee receiue them without giuing the Lord his due glory.

4 We cannot
looke to ob-
tain any thing
as a blessing.

4 Wee cannot looke to obtaine any one thing as a blessing, of all those things which our Saviour hath taught

vs to pray for: nor to turne away any one euill but by prayer: for God hath ordained this to bee the onelie hand heereunto, laying, *Aske and yee shall haue.*

5 Seeing every worldling can speake to his friend for worldly things, and every childe can and vleth to runne to his louing Father, making his mone & requests for whatsoeuer he would haue, how can wee imagine, that God is our heauenly and tender Father, or we any thing but meerely earth-wormes and worldlings, vntill wee vle to runne vnto him daily to begge of him heauenlie things, which we continually and principally stand in need of?

6 If wee will bee saued, wee must pray, seeing our Lord and Sauour, (vvhich will saue onely those that obey him, and destroy all the rest) hath so oft charged vs to pray continually, as the importunate widowe: teaching vs also so plainely how to pray, leading vs by the hand, if we wil be guided by him, and made vs such gracious promises if wee will pray: and contrarily descri-
bing

nor to turne away any euill,
Math. 7. 7.
Iam. 1. 5. 6.

7
Wee are else
but meer
worldlings
feeling no
want, nor able
to speake of
anything else.
Rom. 8. 5.

8
Otherwise we
cannot be sa-
ued.

Luke 18. 1.
Math. 6. 9.

Pſalm 14. 4.
Iere. 10. 25.

7
The Lord calls
vs all to ſtep
into the
breach with
Moses.
Ezek. 22. 30.

* At the in-
tended inua-
ſion.
The death of
Queene Eli-
zabeth.
The gunne-
powder plot.

bing the accuſed Atheiſts to be ſuch as
call not vpon his Name.

7 Laſtly, the Lord our mercifull
God, at this time eſpecially calls vs all
that are in any fauor with his Maieſtie,
to ſteppe vp into the breach to ſtay his
hand for beeing auenged for the gene-
rall ouerflow of iniquitie in all eſtates.
Concerning which all naturall men
could ſay long agoe, that G O D muſt
needes bring ſome terrible plague vp-
on our nation, without ſpeedie repen-
tance: which indeed he had done ſun-
dry times ſince, (but * thrice aboue all
other, neuer to be forgotten) had not
his hand been wonderfully ſtaied: We
notwithſtanding, in ſtead of repenting,
hauing growne much worſe in euery
kinde of iniquitie, beeing now become
not onely ſecure, but alſo hardned in
all our euill courſes, to make but a
ſport of ſinne, and a ſcorne of all thoſe
who make any conſcience to walke in
the waies of the Lord: Whereby our
ſinne muſt needes be increaſed to the vt-
termoſt. And much more conſidering
the Lords moſt miraculous deliueran-

oes ot vs , his continuall threatnings
and admonitions by his seruants pro-
claiming his vvrath ; warnings from
heauen and earth ; a continued pesti-
lence for so many yeeres together , vi-
siting euery corner of our Land ; the
raging of the windes and waters , to
such a terrour & desolation ; the sword
set to our very hearts ; the graue prepa-
red for vs by our very enemies ; yet we
deliuered, and sundry of them throwne
in as our rancome.

Now after all this , and that in the
deere light of the Gospell , with in-
numerable mercies besides, and sundry
promises of our amendment , we wax-
ing still worse and worse, & now with-
out all hope of recouerie , how can it
be but the Lord must needs wax weary
with forbearing? or what comfort can
be left vs but onely the instant prayers
of Gods faithfull seruants, either to stay
his hand still , or to secure vs to be hid
in the euill day ? If all this cannot a-
wake vs , yet this one thing well con-
sidered , will vndoubtedlie rouze vs,
as the certaineſt euidence of vengeance
appro-

Read with re-
uerence the
Prophet Iere-
my, with the
rest who lined
hard before
the captiuitie,
euen in *Iosabab*
daies, & com-
pare times
with times, &
it will make vs
cry instantly
to God day
and night.

approching, that those enemies by whom he hath so oft threatned vs to avenge his quarrell, and whom wee all knowe by long experience to thirst most greedily after our blood, are againe increased in number, pride and malice, after the time that wee had thought them vtterly quashed for euermising, or once daring to shew their faces again. So that we knowing their holy Father, their bloody positions, *Machiauellian* plots, and practices of their cursed religion in all countries, we must needs see our selues in imminent danger of vtter destruction euery houre, more then that mightie arme shall still protect vs, which we know to be iustlie stretched out against vs for our sinnes, and the power of prayer which hitherto hath staid it, to be fearfully abated.

THE



*The speciall properties of
them that can pray: eidentlie
grounded vpon the Lords
Prayer.*

AS *Iosuah* told the people,
that they could not serue
the Lord; so euery one
cannot pray. The blind
man could say, We knowe
that God heareth not sinners; but if any
man be a worshipper of God, and doth
his will, him heareth he. According to
that of *Salomon*: Hee that turneth a-
way his eare from hearing the Law,
euen his prayer shall bee abhomina-
ble. And *Dauid* saith: If I regard wic-
kednesse in my heart, the Lord will not
heare mee. But (saith he) the eye of the
Lord is vpon the righteous, and his
eare is open vnto their cry. Those
therefore that will pray with power
and

euery one
cannot pray.
Ios. 24. 19.
Iohn 9. 31.

Prou. 28. 9.

Psal. 66. 18.

Psal. 34. 15.

and assurance, must bee qualified with all these graces : at least striving after them.

1 We must bee children of childlike affections toward our heavenly Father, & able to call him Father.
Rom. 8. 15.

1 Wee must bee the children of God, borne anew by his word and spirit, hauing some assurance of his fauour, and I desire to grow therein ; carrying alwaies childlike affections to his Maiestie. For wee must come to him as to our deare Father, and be able by the spirit of adoption to call him *Abba*, oh Father.

2 We must come to faith, onely in Christ, & in a true sense of our own vnworthiness.

2 Wee must euer come vnto our Father onely through his beloued Son, by whom wee are reconciled, made his children, and kept in his fauour : And withall in a true sense of our vnworthinesse to be called his children, or to make any request vnto him. And so wee must make our petitions onelie in the name of this our Lord and Sauour, in whom alone our Father is well pleased : begging in faith ; that is, in full assurance to be heard for Christs merit, in whatsoever wee request of our tender Father.

3

3 Wee must come in all humilitie before

before his heavenly Maieſtie, remembering we are but duſt and aſhes; yet full of heavenly affections; able in ſome measure to liſt vp our hearts vnto him, and to be onely conuerſant with him in the heauens for the time of prayer principally; hauing all our thoughts ſeparated from the earth, and all earthly cogitations: becauſe we ſpeake to our Father which is in heauen.

4 Wee muſt bee brethren of brotherly and tender hearts towards all the children of our heavenly Father, that is, towards all thoſe who ſoundlie profeſſe the Goſpell of Chriſt in word and conuerſation. Becauſe our heavenly Father will haue vs hereby both to declare and increaſe our loue; praying all one for another, and in the name of all, as deare brethren, and feeling members: crying earneſtly for all, *Our Father.*

5 Wee muſt be ſuch as are zealous for the glory of our heavenly Father, deſirous both to behold his glorie, ſhining brightly in all his workes, and chiefly in his heavenly word: And ſuch

In all humility, as beeing but duſt and aſhes; yet with our hearts liſt vp to heauen.

4 Wee muſt be brethren tenderly affected towards all the children of our heavenly Father.

5 Zealous of our Fathers glory above all things in the world.

such as labour to drawe all others to a likereuerend admiration thereof: making this the end of all our indevotions, that our heavenly Father may bee honoured: and casting all our thoughts which way wee may gaine him any glory: Such as are more afraid of dishonouring him anie way, or offending him euen in our thoughts, then any euill that can befall vs in the world: and such as vse to mourn for all the dishonours done vnto his heavenly Maistie, that we may euer both truly begin & end our prayers with this seruent desire: That his great name may be glorified, because all Kingdome, power and glory are onely his for euer.

6
Seeking first
the kingdom
of heaven, &
the righteous-
nes thereof.

6 Such as first seeke his Kingdome and the righteousness of it; that is, the enlargement of the Church wherein Christ raignes and is magnified, and to the spreading of his true religion, and of all the meanes belonging to the conuersion and sauing of his elect, with the utter ouerthrow of all false religion and vngodlinesse, whereby Satan and Antichrist doe raigne, vsing all dili-

gence

gence for sauing our selues and others.
And also such as long and wayte for the
comming of our Lord and Sauour Ie-
sus Christ. Otherwise, how can wee
pray in truth, Let thy Kingdome
come?

7 Wee must bee of an holy con-
uersation, as the loyall subiects of this
Kingdome, striming to know the will
of our heavenly Father, in all things
which concerne vs: such as make con-
science of euery tittle of his worde, as
Nash and *Moses*: who in all things as
the Lord bad them, so did they: able to
say as *Dauid*, *I am heere Lord to doe thy*
will, I am desirous to doe it as cheere-
fully as the Angels in heaven: Such as
are ready with *Abraham* to leaue all
at the Lords commandement, and of-
fer vp whatsoeuer is dearest vnto vs in
the world; and to receiue any tryall
with patience and thankfulness. And
with *Paul*, not onely ready to be bound
but to die at Ierusalem for the name of
Iesus. Or else we can neuer pray in si-
ceritie, Thy will be done in earth as it
is in heauen.

7
Making con-
science of eue-
ry tittle of the
will and word
of the Lord.

Q

S Such

8
Labouring to
depend wholly
on the Lords
prouidence
and prote-
ction.

8 Such also as labour to depend wholly vpon the Lordes fatherly prouidence, and watchfull protection, for this life, and all the comforts of it: in a feeling of our owne naturall frailtie; that if he but take away our breath wee are gone, and cannot of our selues continue one minute. And withall, such as haue some sense, that wee are neither woorthy of, nor able of our selues to get the least crumme of bread, much lesse to cause it to doe vs any good; and therefore such as vse to beg it euery day from our heauenly Father, and that as well for the poore as for our selues, being liuely touched with their miseries. Such as are desirous to imploy that which hee bestowes vpon vs, to his glory and the good of his children; labouring (as *Jacob* and *Paul*) if wee haue but bread to be therewith content. Such as neither trust in the abundance of meanes, nor faint in the want of them; but onely vse all meanes appointed to serue his diuine and fatherly prouidence, casting all the care for the successe vpon him alone, being assured

assured that hee cannot faile vs, so farre as may stand with his owne glory and the good of vs his people. Without this we can neuer pray aright; Giue vs this day our daily bread.

9 Wee must be such as vse to trauell vnder the burthen of our sinnes, especially our presumptuous and scandalous sinnes; in the sense both of the multitude and haynoulnesse of them, and also our misery by them, vntil wee be thorowly washed from them in the blood of Iesus Christ; as hauing no other meanes of deliuey or satisfaction. And such as feeble with *Paul* the corruption of our nature, and our daily infirmities to be as a death vnto vs, & hereupon vse to cry instantly in the cares of the Lord: Forgiue vs our trespasses; neuer giuing him ouer vntill wee obtaine this assurance.

10 Wee must bee voyde of malice, and such as vse to pray for our very enemies: and are ready to doe them any kindnesse, whereby to gaine them to Christ, or leaue them more without excuse. Because then wee haue this as-

9
Travelling vnder the burthen of our sinnes.

10
Void of malice vsing to pray for our enemies.

turance to bee forgiven, and not else: neither can wee say in truth, Forgiue vs our trespases, as wee forgiue them that trespasse against vs: but pray for a curse vpon our selues.

11
Fearing al-
waies, and
watching lest
we should fall
into temptati-
on, so suspec-
ting all our
waies.

11 Wee must bee such as desire to haue a continuall sense of the daunger wee stand in, of falling into some sinne euery houre, to the dishonour of our heauenly Father, and to the prouoking of his displeasure, with innumerable euils following thereupon, through the deadly malice and subtiltie of Satan, who hath the aduantage of our corrupt nature, and all things in the world to beguile vs; fearing alwayes lest for our sinnes the Lord should leaue vs into his hand: and thereupon such as are carefull to keepe our ranks, and the watch of the Lord. That we may continually pray in feeling, Leade vs not into temptation, but deliuer vs from euill.

12
Acknowledg-
ing euer his so-
uerainty, and
how he dispo-
seth all for his

12 Such as strue to carry alwayes a reuerent and thankfull acknowledgement of his absolute Kingdome, power and soueraigntie ouer all creatures,

that

that he ouer-rules both the rage of men
and diuels, and all other things in hea-
uen and earth, disposing all to his owne
glory and the saluation of his obedient
Subiects and children, that we may bee
euer able to sound forth with thankful-
nesse, For thine is the Kingdome, pow-
er and glory for euer and euer.

13 Lasty, wee must be such true be-
leeuers, as (beeing assured that hee will
grant all that we begge, as shall be most
for his owne glory, & the greatest good
of his elect) do rest our selues wholly v-
pon his fatherly loue In Christ, being a-
ble in thankfulness euer to say :

Amen, Lord let it be so, as
wee doe assure our
hearts it shall
bee.

owne glory &
the good of
his elect.

13
Able in true
faith with
thankfulness
to say Amen.

Q3

THE



THE POWER OF TRUE PRAYER.

1
To giue vs as-
surance of
Gods fauour.
Rom. 10. 12
Rom. 8. 15. 16
26
2 Cor. 1. 22

2
To haue all
things sancti-
fied vnto vs.

3
To obtaine
whatsoever we
so pray for.

When wee are such sound Christians, and vse to pray in this manner, wee shall haue a certaine assurance that wee are Gods children, and in his fauour, and such as shall be saued vndoubtedly. For this is the Lords seale, and the earnest of our inheritance.

2 We shall haue a comfortable and sanctified vse of all things wee enioy.
1. Tim. 4. 5.

3 Wee shall bee sure to obtaine whatsoeuer hee hath taught vs to pray for: so farre as shall be for his owne glory and our good. For the very forme of praier contains a most gracious promise

promise, that to asking wee shall obtaine: otherwise our Sauour would neuer haue taught vs to pray so, assuring vs that if wee aske in faith wee shall haue, and that according to our faith it shall be done vnto vs.

4 The seruient prayers of a few of vs, beeing such as are described, shall doe more for turning away any iudgement from the Church; for discouering and ouerthrowing the deepest plots of Gods enemies, or for procuring any blessing to our Land, then many of our valiantest souldiers and wisest politicians can: or then many thousand of our enemies, and hundred thousands of the wicked ioyning with them in prouoking the Lord by their sinnes, can doe to bring a iudgement vpon vs. For we knowe how many times that one *Moses* stayed the Lords hand, that he could not destroy his people: and also that *Elijah* was the chariots and horsemen of Israel, yet were they men subiect to like passions that we are. Our God is still the same, of infinite compassion: and therefore
 looke

4
 For the turning away any iudgement from our land or procuring any blessing.

looke what Gods seruants haue bene
 formerly able to doe by their prayers,
 the same shall wee doe still, so farre as
 shall be necessarie, if we strue to walke
 in their steps. So that we haue no cause
 to feare, such one of them alone could
 so farre preuaile with the Lord, but
 that many of vs ioyning as an army to
 compasse the Lorde about with our
 prayers and teares, may much more
 ouercome his heavenly Maiesty, if our
 hearts and hands be steady with *Moses*.
 And so much the more, for that hee
 hath shewed such tokens of his com-
 passion and loue towards his cholen
 flocke amongst vs, as neuer in any age
 more. But above all, for that hee now
 calleth vs to stand vp in the breach a-
 gainst the enemy. Now that (besides
 the Angell of the Lord still destroying,
 and the death grievously increasing)
 the bloody enemy doth beginne to
 breake out into such intolerable inso-
 lency, not onely with *Goliath* to rayle
 vpon the Host of the liuing God; but
 also with proud *Senacherib* and *Rabsha-
 key* to reuile the anoynted of the Lord,
 seeking

1 Sam. 17. 36

Esa. 37. 3-4

seeking thereby to weaken the handes, and to alienate the hartes of all Gods people from him : Let vs all at length set to this vvorke. Those whom the Lord hath fitted to vse the penne, hee calls them now to vse it: the rest of vs hee calls to our weapons, to prayers and reates. He expects now all his seruants euery one to hold vp our hands against their blaspheemies, and to moue his Maiestie in compasion to pardon vs, and for his owne glorie now to take our parts, and to maintaine his owne cause and quarrell against the proud enemy. And that wee should doe this the more confidently, hee hath assured vs by so long and so happy experience, that the innocent shall deliuer the Iland: and hath shewed vs, that fasting and prayer vanquisheth the very diuels, and therefore it will confound and bring to nothing the deepest and most hellish stratagems. And yet more also, for that he hath manifested himselfe as plainely to accept our publique prayer and fasting, as he did to *Iehosaphat* praying against the
 Ammo-

Iob 21.17.

Math. 17.10
21.

1 Chr. 10.3.
16.17.10.21.
21.&c.

Deut. 20. 1.
3. 4.
Hebr. 12. 13.

Esa. 27. 14. 15
16. 17. &c.

Ezek. 14. 14.
Zeph. 2. 3.
Esa. 8. 14.

Ammonites and Moabites : and also our secret cries , to overthrow the bloody Conspirators, as euer he did in the dayes of *Hester* against wicked *Haman*. Therefore let vs all that feare the Lord, most cheerefully each incourage others to this dutie, so confirming the weake hands and weary knees ; each humble our selues in secret, and with holy *Hezekiah* and *Esa*y stretch out our hands, and spread their blasphemies before his glorious Maiestie. For then although the Lords decree should be gone forth against vs for all our exceeding prouocations, and that hee would not spare the whole Land at our prayers, (whereof notwithstanding we may haue strong hope to the contrary for their intolerable pride and blasphemies, especially if wee can but finde our hearts feruently set to this dutie of prayer) yet wee shall each of vs thus seeking the Lord, saue our owne soules, and the Lord will be vnto vs as a sanctuarie. Whereas otherwise, if such a iudgement come vpon vs, as hath beene so often almost fully executed (which the Lord

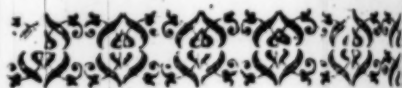
Lord in mercy still saue vs from) wee
 are euery one accessory to it, who haue
 not sought in time to turne it away :
 wee are also accursed with *Meroz*, be-
 cause wee came not to helpe the Lord
 against the mightie. And so shall wee
 finde nothing but feare & an euill con-
 science to chase vs. But on the contra-
 rie, wee shall be strong and couragious
 as Lions whatsoeuer come to passe :
 knowing that euen in the midst of
 the fire there hee will be with vs, that
 the flame shall not so much as kindle on
 vs, and also in the floods, that they shall
 not come neere vs, more then hee will
 dispose for his owne exceeding
 glory, and our endlesse
 comfort.

Iudg. 5. 23.

Prou. 28. 1.

Esa. 43. 2. 3. 3.

A



A MOST HEA-
uenly and sure Rule ac-
cording to the vvhole Lords
*Prayer in order : vvh whereby vvee may
grow to strong assurance and much
power in prayer.*

(. . .)



Iue alwaies as an obedient
childe in the eye of thy
heauenly Father. Be hum-
bled in the reuerence of his
most holy & glorious Ma-
iestic, and in the sense of thine own vilen-
nesse and vnworthinesse to be called his
child: longing vntill hee take thee vnto
himselſe into the heauens. Studie, what
way thou maiſt ^a honour him most in
the meane time: and that first by yee-
ding all obedience to the lawes of his
kingdome, and gaining more thereun-
to. Attend continually what his diuine

will

^a Let the de-
ſire of the two
firſt petitions
be euer in thy
hart, and beg
al other thing
for them only.
as beeing the
end of all, the
ſhalt thou be
each way moſt
blessed, and
aſke what
thou wiſteſt,
& thou ſhalt
receiue it.

will and pleasure is concerning thee, chiefly in thy particular calling, and the charge committed vnto thee. Then thou shalt surely finde him God all-sufficient vnto thee. Thou shalt see him more tender ouer thee then euer was father or mother, performing vnto thee all his promises according to all thy petitions, for this and for the better life: and sealing vnto thee a plentiful assurance of the free pardon of all thy sinnes in the blood of his Sonne Iesus Christ: and that hee will saue thee from the tempter, and all euill, that they shall not hurt thee. That thou shalt be able with all ioy and thankfulnesse to acknowledge vpon happy experience his absolute Kingdome and power, and so to sound forth vnto him continually with all his holy Angels, all glory, praise and dominion, resting thy selfe most fullie satisfied in his onely loue and fauour for euer and euer.

THE

XX

TL

For



As: M
logue
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ciall fa
then p
only



*The summe of all in other
words, most plainely for the under-
standing of the simplest.*

O Bserue diligently the watch
of the Lord; Endeavour to
grow daily in the practice
of euery commandement,
and faith in all his promi-
ses: Keepe withall in thy heart a Cata-
logue or short sum of thine own chiefe
sinnes, wants and infirmities, together
with the main sins & wants of the Land,
and the tokens of the Lords wrath due
thereunto, which thou hast gathered by
wise obseruation according to the rule
of the Watch. Sette also before thee
the infinitenesse of the Lords loue and
compassion towards his, with his spe-
ciall fauours towards thy seife, and
then pray seruently in faith to thy hea-
uenly Father, looking stedfastlie at
Iesus

Iesus Christ thy Sauour: crying onely in zeale for his glory and Kingdome; and thou shalt bee able to pearce the heauens, to preuaile with GOD as *Iacob*, and much more with men: and finde by happy experience the truth of that promise, that Before thou callest, God will answere: and vvhilest thou speakest, he will beare.

Most shortly.



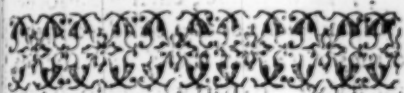
Alke in the way of life, ha-
uing thine eye at thy ten-
der Father: pray accor-
ding to the heavenly pa-
tern giuen thee by thy Sa-
uour, & thou shalt be able to say as *Da-
uid*: When I cry, mine enemies shall be
turned backe, this I know for GOD is
with me. For be yee sure that the Lord
hath choten to himselte a godlie man:
the Lord wil hear when I cal vpon him.

Above all: Pray, Hallowed by thy
Name, Let thy kingdom come: vwatch,
pray, and belieue and thou shalt see it.
Mat. 6. 33. Psal. 105. 4. Mat. 24. 22.

Short

Psal. 36. 9

Psal. 4. 3.



Short Directions to guide
 Poore Christians how to vse the
 the prayers following, to learne
 by them to pray of them-
 selues.

TO resolute to get the pro-
 perties of him that can
 pray, that is, to learne
 first of our Saviour how
 to watch, or neuer to
 thinke of learning how to pray: for
 untill this time our prayer is turned in-
 to sinne.

2 To settle in the heart a true, con-
 stant, and lawfull apprehension of the
 Maiestie of God; which must euer bee
 before the eyes of our mindes, and how
 to come vnto him in Christ.

3 To esteeme of this gift of prayer
 as the treasure hid, more worth than
 all gold: for that, what no gold can
 R buy

To learne to
 watch.

In prayer to
 haue a reue-
 rend apprehen-
 sion of Gods
 maiestie, loo-
 king to him in
 Christ.

To esteeme
 this gift aboue
 all gold.

He that esteemeth not thus of it, can neuer looke for it.

4
To vse daily the shortest forme, to get the heads.

5
To looke vpon the thing to be asked, marke how it is asked, try how we could aske it our selues.

buy, this will giue, euen whatsoeuer we stand in neede of; besides all other vertues of it: And therefore to be willing, if it were to part with all for it; and much more to resolue to bestow some paines every day for the attaining of it vntill we haue surely made it our owne.

4. To vse daily, first, the shortest forme of the Lords Praier expounded; which is set first, and so as it is in the booke, to get all the heads of Prayer thereby: To practise this vntill wee haue learned it, and can begin to pray of our selues. This once gotten, all the hardnesse is past. It may be gotten in a very short space, where there is a willing minde.

5 In learning to pray of our selues, to looke first vpon the head or thing to be asked: and then to marke how it is begged in the prayers ouer against it: After to lay our hand vpon the prayers, and looke only vpon the thing to be asked, and try how wee could aske it our selues; labouring euer to haue a feeling of the need we stand in of it, and of our owne vnworthinesse and danger.

6 If wee haue in our minde the thing to be asked, and a feeling of our need of it; our happinesse in enioying it; our misery without it, and our vnworthinesse of it: then looking at the Lord in his Sonne, desirous to begge it of him, he will giue words to vtter our minde.

7 To learne the heads in order, marking how many things are begged in the preparatiue to prayer; how many in each petition, how many in the conclusion; so to bee able of a sudden to turne to any of them to bee helped by them. And to labour most in those wherein we most finde our vnability, & also our owne necessity, with the necessity of the Church of God.

- | | | |
|------------------|---|------------------------------|
| Somme
of all. | { | 1 Watch. |
| | | 2 Apprehend and adore. |
| | | 3 Valew. |
| | | 4 Vse the short forme. |
| | | 5 Learne each day something. |
| | | 6 Feele and belceue. |
| | | 7 Try. |

Triall in two or three requests wil assure

R 2

sure

6

If we haue the thing to be begged in our hearts; the Lord wil giue words

7

To learne in order:

To labour most where it doth most concerne vs.

sure you, and incourage you to all. The labour short, benefit inualluable. Marke the head; meditate the prayer against it: Try.

*A generall direction for all prayer,
to make vs cry to God in
Christ.*

IN all our prayers let vs looke first at the Lord and his holinesse, and what holinesse he requireth in vs: and then let vs looke to our selues, our owne contrarie vilenesse, with our vnworthinesse of that which wee begge, and also our danger and necessity: This will enable vs to cry instantly in Christ.



A most short forme of Prayer,
 according to the patterne of
 the Lords Prayer, containing all the
chiefe heads of Prayer; to bee first learned
 and vied of weaker Christian, which are de-
 sirous to learne to pray of themselves

according to the directions given :

which once gotten the rest
 will be easie.

VR Father, &c.] Oh most
 holy God, wee sinfull dust
 and ashes, dare not of our
 selues lift vp our eyes to hea-
 ven; yet in thy Sonne our Sauour wee
 come boldly to the thronne of thy
 grace. Wee giue thee thanks for our
 happy estate, that thou hast made vs
 thy children in him, when wee were
 children of wrath and thine enemies.
 Confirme in vs this assurance, by fra-

R 3

ming

ming vs daily more and more to the image of thy Sonne; and making vs to increase in loue to thy children, and in all heavenly affections and conuersion.

Hallowed be, &c. Grant vs (Oh Father) to hallow thy great Name, by seeking thy glory in all things. Make vs able to behold and set forth thy glory shining in all thy workes. Teach vs which way wee may most honour thee whilest wee remaine here, and to set our hearts wholly thereunto. Cause vs to magnifie thy power and mercy in sauing vs and in confounding the plots of thine and our enemies. Keepe vs from taking any part of thy glory to our selues. Let vs account it our greatest honour to honour thee, and be euer afraide of dishonouring thee any way. Giue vs the zeale of *Las* for all the dishonours done to thee. Vouchsafe vs true Christian boldnesse, euer to acknowledge thee, and to auouch euery part of thy truth, that we may be acknowledged of thee before all men and Angels.

Thy

Thy Kingdome come.] Aduance thy glory, by the comming of thy Kingdome, in giuing a free course to thy Gospell: Make it powerfull in all places, to gather and saue thine elect, and to destroy the Kingdome of Sathan. Raise vp Kings and Queenes for nursing Fathers and Mothers to thy poore children. Let them account this and the holding vp of the Scepter of thy Sonne to bee their chiefest dignitie. Vouchsafe all Magistrates the same hearts. Giue Pastors to thy Church furnished with gifts to gather and feede thy little flocke. Awaken all the vnconicionable, that they may remember their account. Cast out Antichrist with all that belongeth vnto him; and deface all the prints of his bloody Idollry. Grant a holy vniity in thy Church and that wee may all buy the peace thereof at any rate. Put a tender care into our hearts to saue others, chiefly our charges and friends. Make vs to know our happinesse in being thy subiects. To increase in our loyall obedience. To hie fast towardes thy Kingdome

dome of glory; being euer afraide of backsliding. Lord increase our faith, whereby wee live, overcome, enuoiu to our rest: thus to wait for the eternal crowne.

Thy will be done, &c. And in the meantime strengthen vs to shew our childlike affections and zeale, in seeking to doe thy heavenly will as the Angels. Accept our weake desire, Let it be our delight to inquire thy good pleasure: and our meate and drinke to doe the same, as thou shalt in mercy make it knowne vnto vs. Prepare vs for troubles. Humble vs vnder them. Teach vs the meaning of thy rodde, to amend by each correction: to see thy fatherly loue in them, and to looke for the happy issue and quiet fruit of them. Let vs not suffer as euill doers. Alas! vs take vp all crosses for thy name cheerfully, and beare them ioyfully, looking at our Saviour. Keepe vs from doing any thing against thy reuealed will: or of imagining that thou needest our sinne to maintaine thy glory. That we may euer say in truerh: Thy will be done.

done in earth as it is in heauen.

Give vs this day, &c.] To this end vouchsafe vs all the comforts of this life, to farre as shall be good. Let vs see thy fatherlie providence. Direct vs to the right meanes to serue the same. Inable vs to commit our selues wholly to thy protection. Make vs to see our frailtie: our vnabilitie to gette bread, or so much as to see or to vse the meanes. Humble vs in our vnworthinesse of bread; and for that without Christ wee are vsurpers of it: Increase our assurance of our title in him. Blesse thy good creatures, and all meanes vnto vs. Remooue thy curses. Grant them strength to nourish vs. Make vs content with our estate; to see thy providence in bread alone. To be able to cast our selues on thee without staggering, when all meanes faile. To be afraid of carking cares and impatience. Guide vs to vse all the meanes, and to leaue the blessing to thee. Grant vs a holy vse of our riches and of all our temporall blessings: to imploy them onely to thy glory, and to the good of thy

thy people. Vouchsafe vs bowels of
compassion towards the poore: there-
into shew our homage to thy Maiestie
and loue to thy Sonne in his members;
so to waite for the ioyfull sentence,
Come yee blessed of my Father.

Forgiue vs our trespasses.) And be-
cauie our sinnes hinder thele good
things from vs, Lord pardon our sinnes.
Teach vs that beeing forgiuen wee are
blessed. Open our eyes to see the hai-
nousnesse of sin, in the feareful punish-
ments of the Angels, *Adam*, the old
world, *Sodome*, thy dearest children,
Moses, *Dauid*, our Sauour himselfe.
Giue vs some sence of the innumerable
euills following our sinnes without
speedy repentance; especially how they
deprive vs of the assurance of thy fa-
uour, and the benefits thereof. Vouch-
safe vs some sight how our sinnes are
increased, beeing committed contrarie
to so many mercies daily bestowed vp-
on vs. Giue vs some view of the mul-
titude of them, seeing they are euerie
transgression of thy word, and each
vwant of that holinesse that was in
Adam:

Adam: and worke in vs faith in Christ Iesus. Humble vs in the feeling of our daily corruptions and wants, chiefe lie of our most grieuous sinnes. Make vs to mourne in the sense of them, and to bee ever washing in the blood of thy Son. Cause vs to grow in assurance of forgiveness, by increase in true repentance and faith. Strengthen vs to bee ever trying & iudging our selues. Keepe vs from all desire of reuenge. Inable vs to seeke the sauation of all men; the reconciling of priuate enemies by all kind duties, so to get most strong assurance of a full remission.

Lead vs not into temptation. } And seeing Sathan seeks euer by new sinnes to strippe vs of all this happinesse; saue vs from temptation. Shew vs our danger in the multitude, power and subtleties of our ghostlie enemies. Make vs to see and bee afraid of their baits: to looke for their threatnings: to knowe the vilenesse of our natures running after Sathans allurements, and conspiring with him to our own perdition. Let vs see our perill of beeing left into
his

his hands for our ſecuritie. Cauſe vs to remember how hee ſheweth onelie the faire ſide of ſinne, & chuſeth the fitteſt instruments. Make vs alſo to thinke of the miſeries that follow after ſinne, chiefly the wound of conſcience. That of all other thou wilt ſurely make thy children feeble the ſmart of ſinne. To remember the deadly malice of the enemy againſt thy beſt ſeruants; How few of them haue eſcaped to the end without grieuous wounds. Acquaint vs with our weakneſſes. Teach vs to watch and pray, hauing on the compleat armour; ſo to ſtand faſt in the euill day, and to preſerue our ſelues vntill the conqueſt be gotten, and we crowned.

For thine is the kingdome, &c. VVe haue been bold to beg all theſe of thee (oh gracious Father) becauſe wee acknowledge all kingdome, power, and glory to bee onely thine: and for that we haue receiued the beginnings of all theſe, and doe expect all further good onely from thee, aboue all that wee can aſke: Seeing thou ruleſt all thinges to thine owne glory, & the greateſt good
of

of thy children , and for that thou hast
assured vs that thus begging we shall re-
ceiue. That we may set forth thy glory,
power and kingdom. Wherevnto wee
bind our selues, and to liue as thy sub-
iects. And thus returne vnto thy diuine
Maiestie all thanks & praise through
Iesus Christ, saying Amen.

Euen so Lord
Iesus.

Another

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thou
be ou
hand
throu
mies.



*Another forme of the same
Prayer ſomewhat more large: with
the heads of the Prayer ſette in the mar-
gent againſt euery Petition: for the fur-
ther help of them, who are deſirous
to learne to pray.*

(. . .)



*VR Father which art in
heauen.] 1. Oh moſt ho-
lie and glorious God, wee
that are but duſt & aſhes,
and poore wormes craw-
ling in ſinne, dare not once of our ſelues
liſt vp our eyes to heauen: 2. yet ſeeing
thou haſt graciously giuē vs thy Son to
be our Sauour & Mediator at thy right
hand, and haſt made vs thy children
through him, when wee were thine ene-
mies; & bidden vs alſo to com boldly to
the*

*1. How to
come in hu-
militie, be-
cauſe of Gods
glory and our
vilenſſe.*

*2. Yet boldly
through our
Saviour.*

2. Giving thanks for our happinelle in Christ.

4. To pray to be confirmed in our assurance.

5. To increase in loue towards Gods children.

6. In all heavenly affectiones and conuersation.

thee by thy Son, assuring vs that thou wilt grant vs what soeuer we shall ask in his name; oh Father we come vnto thee onely in and by him. 3. Wee thanke thee for this our happy estate thorow him. 4. We pray thee to confirm in vs daily this our assurance, by making vs continually more like vnto thy Son in all loue and obedience to thy Maiestie, and in delighting in thy presence, that wee may lay euer in our hearts, *Abba Father.*

5. Increase our loue to thy children; and that alwaies more & more, as they more excell in vertue. Make vs to pray for them as for our selues, to delight in them onely, looking vpon their good things, bearing with their weakneses, abiding all vnbrotherlie censuring. Let our brotherly loue shine before all the world; and let it be so sincere, that Sathan by all his policie may neuer diuide vs. Lift vp our hearts to the heauens. 6. Make our conuersation heavenly, that all may see whence & whole we are, and whither we are hying.

The

The first Petition.

H*allowed be thy name.]* 1. Kindle the zeale of thy glory in our hearts. Make vs able to seeke thy honour in all things. 2. Open our eyes to behold thy glory shining in all thy workes, and open our imputhes to shew forth thy praiser. 3. Make vs to see which way each of vs may do thee the most honour whilest wee are heere: Let this be our daily study:

1. To pray to seeke Gods honour in all things.

2. To be able to behold his glory and set it forth.

3. To see which way we may doe him most honour.

4. Magnifie thy power, loue & mercy in sauing vs thy children still as thou hast done, and in confounding the plots of thine and thy Churches enemies.

4. To magnify his mercy in sauing vs, and confounding the plots of enemies.

5. Keepe vs from obscuring or taking any part of thy praises to our selues, & from seeking our owne glory.

5. To keep vs that we neuer obscure his praises, nor take them to our selues.

6. Make vs afraid of dishonouring thee by our sinnes. Let vs euer account it our chiefest honour to honour thee.

6 Not to dishonour him by our sinnes.

7. Graunt vs the zeale of *Lot* to mourne for all the abominations wherby thou art dishonoured. 8. Giue vs boldness to acknowledge thee and every part of thy truth, that wee may be acknowledged of thee

7. To haue the zeale of *Lot*.

8. For boldnes to acknowledge the Lord and his truth.

S

before

To be acknow-
ledged of him.

before the whole world, to thine and
our everlasting glory.

The second Petition.

Because God
is glorified
when his king-
dome com-
meth and his
will is done;

1. To pray for
a free course to
the Gospel.

2. To make it
powerfull to
gather & saue
the elect.

3. For Kings
and Quesnes
to be nursing
fathers & mo-
thers. To see
his children fed
and preserved.

4. For Magi-
strates to be as
the hands of
Princes.

5. To pray for
faithfull Mini-
sters to feed
Christ's flock.

6. To awaken
the vnconsci-
able Mini-

Thy kingdom come. 1. Advance thy
glory in giving a free course to thy
Gospel, which is the scepter of thy
kingdome. 2. Grant that it may be sin-
cerely preached and powerful in all the
world, to gather thine elect, and bring
them in obedience vnto thee, and to de-
stroy the kingdome of Sathan. 3. Raise
vp Kings and Queenes to hold vp thine
thy Scepter, and to be nursing Fathers
and Mothers to thy poore Church: so
to see thy children to be fed with the
bread of life, and to preserve them from
the violence of all cruell enemies. 4. Let
them account this as their chiefest dig-
nitie. Give all Magistrates vnder them
the same hearts: and to be in thy place
executing thy iudgements. 5. Raise vp
faithfull ministers in each Congrega-
tion, who being furnished with gifts,
may carefully feede thy flocke, seeking
to saue euery soule committed vnto
them. 6. Awake all vnconscionable Mi-
nisters

uffers, that they may remember the cry of the blood of every one of their peoples soules, and their appearing before Iesus Christ. 7. Cast Antichrist vicerly out of thy Church, and all things wherby he hopes to hold vp his throne or doth bewitch any of thy people. Graunt vs to carry the like detestation to all the prints of his Idolatrie, as thou diddest commaund thy people against the Idolatrie of the Cananites: he hauing shewed himself a far more deadly and bloody enemy to thee and to all thy seruants then euer the Cananites were. 8. Vouchsafe a holy vnity in thy Church, that it may stand gloriously as mount Sion. 9. Giue vs grace to buy the true peace thereof, with the losse of all: that all other seeing our loue, may flock into thy kingdome. 10. Grant each of vs a holy care to saue others by seeking all meanes to bring them to this thy kingdome: and chiefly all those comitted vnto our charge: with all knit vnto vs by any speciall bond. 11. Bestow vpon vs a true feeling of our happinesse to be thy Subiects, and how wretched

to
er their ac-
count.

7. To cast out
Antichrist with
all belonging
to him. That
we may detest
all the prints
of his Idolatrie

8 For a holy
unity.

9. To buy the
peace of the
Church at
any rate.

10. For a ho-
ly care to saue
others: Chri-
stian charges
and friends.

11. To know
our happinesse
to be thy sub-
iects.

11. To increase
in obedience.

13. To feare
backsliding.
To hie fast
forward to-
ward heaven.

14. To hasten
our triumph;

15. To increase
our faith.

Thereby to en-
ter into our
rest: And to
waite for the
crowne.

To pray:

1. To declare
our affections
in doing his
will as the An-
gels.

2. That the
Lord would
accept our will
for the deed.

3. To delight
to inquire the
Lords will.

4. That the
Lord would
manifest his
good pleasure
to vs.

all others are. 12. Make vs to increase
in our loyall obedience vnto thee vntill
we be translated into thy kingdome of
glory. 13. Cause vs to feare euer all occa-
sions of backsliding from thee; and to
hie fast forward towards thy heavenly
kingdome. 14. Lord hasten the day of
our triumph. 15. In the mean time in-
crease our faith, that by it wee may liue
and overcome the world, and be filled
daily more & more with righteousnes,
peace and ioy in thee, which are the be-
ginnings of thy kingdome: vntill thou
shew vs the shining glory of it, and set
the crowne vpon our heads.

The third Petition.

THy will be done in earth as it is in he-
uen.] 1. Quicken vs (oh deare fa-
ther) to declare our child-like affections,
and zeale, by striving to do thy heaven-
will as chertfully as the Angels. 2. Ac-
cept our poore desire for the deed. 3.
Make it our chiefe delight to inquire
thy good pleasure. 4 Vouchsafe to reueal
the same vnto vs: and euer so soone as

it shall please thee to make it known
vnto vs, giue vs grace to say, I am heere
Lord to dooe thy wil. Let all our seruice
be freewil offerings. 5. Prepare vs (good
Father) to looke to enter into thy king-
dome through many troubles. 6. Hum-
ble vs euer more by them. 7. Teach vs
to know the meaning of thy rodde, to
amend whatsoeuer is amisse, without
once whispering against thee: 8. Assure
vs of thy loue in the, & of the happy is-
sue. 9. Let vs neuer suffer as euill doers,
but onely for righteousness. 10. Make
vs to take vp our crosses thankfully and
bear them ioyfully, following our Lord
and Sauour, looking at him and the
crowne which he holdeth forth vnto vs:
11. Keep vs that we neuer do any thing
against thy reuealed will, to obtaine
the greatest good that we can imagine.
12. Cause vs euer to remember that
thou canst & wilt surely maintain thine
owne honour and causes without our
sinne, that we may pray in truth, Thy
will be done in earth as it is in heauen.

5. To be pre-
pared for trou-
bles.
6. To be hum-
bled vnder the.
7. To know
the meaning
of the rods, &
to amend by
them.
8. To be assu-
red of the
Lords loue in
them, and the
happy issue.
9. That we suf-
fer not as euill
doers.
10. To take vp
and beare our
crosses ioyfully.
11. That we
neuer do any
thing against
Gods reuea-
led will.
12. To reme-
ber that he
needeth not
our sinne to
bring his will
to passe.

That we may
do those things
begged.

To pray.

1. For the com-
forts of this
life.

2. For Gods
providence.

3. To be direc-
ted to right
means to serue
his providence.

4. To commit
our selues to
his protection.

5. To see our
frailty and vn-
ability to get
bread, or to vse
the means, ef-
pecially with
successe.

6. To be hum-
bled for our
vnworthinesse
of bread: and
that we are
usurpers in our
elues.

7. For more as-
surance of our
title in Christ.

8. For a bles-
sing vpon the
creatures.

9. For strength
to nourish vs.

10. For con-

The fourth Petition.

Give vs this day our daily bread.] And
that we may in all things be declar-
ed to be thy obedient children, zealous
of thy glory in doing thy holy will: 1.
Vouchsafe vs (oh Father) the comforts
of this life. 2. Shew thy iatherly care for
vs therin: 3. Direct vs to the right means
to serue thy providence, chiefly in our
particular callings. 4. Teach vs to com-
mit our selues wholly to thy protectio,
walking in thy waies without feare. 5.
Let vs see our owne frailty, and our vn-
ability to get one crum of bread; or so
much as to see or vse the means, & much
lesse to vse them with any successe, with-
out thy speciall blessing. 6. Humble vs
in the sense of our vnworthinesse of
bread: and for that we are but hecues,
hauing no right to a morsell of bread
vntill wee haue it in Iesus Christ. 7.
Vouchsafe vs more assurance of our title
and inheritance in him. 8. Bless the
good creatures to vs. Remooue every
curse. 9. Give them strength to nourish
vs. 10. Grant vs contentation with our e-

state

late what-euer. 11. Let see vs thy prouidence & thy loue in bread alone. 12. And if euer thou shalt try vs by hauing no more but for the present day, inable vs then to cast our selues wholly vpon thee without fainting; so to shew our confidence in thee, & that thou wilt neuer let vs thy faithfull children want that which shall be meet. 13. Assure vs that if ordinary means faile, thou wilt work extraordinarily rather then we shall lacke. 14. Make vs afraid of dishonouring thee by carking cares, or impatience in trials. 15. Guide vs onely to vse all the means, and to commit the blessing wholly to thee, in certain expectation of that wch thou seeest best. 16. Grant vs a holy vse of our riches, and of all other thy benefits: to see thy goodnesse in them euermore; neuer to abuse them. 17. Direct vs to imploy the to the ends for which thou hast giuen vs the. Chiefly to maintain thy religion, and to releue thy poor seruants. 18. Vouchsafe vs bowels of compalsion towards them all: so to shew forth our homage to thy Maiesty and loue to thy children the members of

tenation.
11. To see his prouidence in bread.
12. To cast our selues on him, when we haue but for the day.
13. To be assured of extraordinary means when ordinary faile.
14. To be afraid of carking cares and impatience.
15. To vse the means, & to commit the blessing to the Lord.
16. For a holy vse of our riches.
17. To imploy them to right ends: chiefly to maintain Gods Religion.
18. To pray for bowels of compassin; hereby to shew our homage & loue to Iesus

Christ, waiting
for the ioyful
sentence.

of thy Son; to be able to wait cheerfully for the ioyfull sentence, Come yee blessed of my Father, When I was hungry you gaue me meat, &c.

The first Petition.

Because our
sins hinder
these good
things.

To pray,

1. For pardon
of our sins.
2. To know
the happinesse
of pardon.
3. To see the
hainousnesse
of sin in the
tearfull punish-
ments of it.

1. For some
cuse of the eu-
ils which sin
bringeth on
the dearest chil-
dren of God.

Forgiue vs our trespasses.] And be-
cause our sinnes onely keep all these
good things from vs, and bring vpon vs
all euils; 1. Pardon our sins oh dear Fa-
thers. 2. Teach vs to know that herein
alone stands all true happinesse. 3. To
this end make vs able to see the hay-
nousnesse of our sinnes, in the Angels,
our first parents, the old world, on So-
dome, in the torments of hell prepa-
red for the vngodly; and also in the
punishments of thy dearest seruants,
both *Moses* and *Dauid*; but aboue all
in the full vialls of thy wrath poured
out vpon thine owne sonne for our sins.
And how that the least of our sinnes
could neuer haue bene purged but by
his blood. 4. Grant vs some true sense
of the innumerable euils, which each
known sinne brings vpon vs thine
owne children, vnlesse wee prevent
them

them ſpeedily; & chiefly how they de-
prive vs of the full aſſurance of thy pro-
vidence and protection, and of our
power in prayer; and alſo of the extra-
ordinary experiments of thy mercie,
which otherwiſe wee might looke for.

5. Cauſe vs moreouer to conceiue how
our finnes are increaſed beeing com-
mitted againſt thy glorious Maieſtie,
with ſo many mercies, and ſtrong
meanes to reſtraine vs, after ſo manie
vowes, & pardon formerly granted vn-
to vs. 6. Giue vs ſome ſight of the mul-
titude of them, how they are more
then the ſtarres, being euery transgreſſi-
on of the leaſt iot of thy word, though
it be but in thought, or omitting the
very leaſt dutie, beſides our guiltineſſe
of *Adams* ſinne, the corruption of our
nature, which is wholly carried to euill,
and the hardneſſe of our harts. 7. Let vs
haue a continuall feeling of our daillie
frailties, corruptions and wants, that
wee may trauell vnder the burden of
them, deſiring to bee deliuered from
this body of ſin. 8. Make vs to be ſtill
more deeply humbled in the ſenſe of

our

5. To conceiue
how our ſins
are increaſed,
being comit-
ted againſt ſo
many mercies
& meanes to
reſtraine vs.
6. To haue
ſome ſight of
the multitude
of them.

7. To haue a
right feeling
of our frailties
and wants.
8 To be more
deeply hum-
bled for our
moſt grie-
uous finnes.

9. To see in
all these our
debt and vn-
cleannesse. To
be continually
washing in
Christs blood.

10. To finde
comfort in that
fountaine.

11. To grow
in assurance of
remission.

12. To try &
iudge our
selues care-
fully.

13. To pardon
the finnes of
our Land.

14. To be able
to forgive o-
thers.

15. To be kept
from desire of
revenge.

our most greivous sins both before our
calling and since; and aboue all, for our
scandalous sins which haue been to thy
dishonour, and the offence of others.

9. Cause vs by all these euer to see our
debt, and all our vncleannesse, and to be
continually washing in the fountaine of
thy sonnes blood. 10. Comfort vs in
the all-sufficiencie thereof, to make vs
without spot in thy presence. 11. Grant

vs daily to grow in more assurance of
this full remission, by feeling a continu-
all increafe of our repentance and faith,
which doe alwaies accompany it; and
also in hatred of euery sinne, and fear
of defiling our selues againe. 12. Cause

vs carefully to try both our repentance
and faith, and how they haue been
wrought, and so bee euer iudging our
selues, that wee may neuer be iudged of
thee. 13. Pardon the sins of our Land,

at the instant prayers of thy seruants,
which cry vnto thee day and night by
the blood of thy Sonne. 14. And that
yet we may haue a further scale of our

forgiuenesse, Lord make vs able to for-
giue others. 15. Keepe vs from all ma-
licious

icious desire of reuenge. 16. Grant that though wee hate the sinnes of all men, and intreate thee for the confounding all the wicked practises of thine and of thy Churches enemies: that yet wee may pray for all sorts, and seek their saluation. 17. Direct vs how to pacifie our private enemies; to gaine their loue, to heape coales on their heads, by all kinde duties, and thus to get a most strong assurance of a full remission.

The sixth Petition.

[*Eade vs not into temptation.*] And because Sathan seekes alwayes to draw vs into new sinnes, to hinder all these thy mercies, and to bring on vs all contrary euils: 1. Make vs (oh heauenlie Father) to see the danger that we stand in, every houre, for the multitude of damned spirits; & their power to deceive vs, and to destroy vs in a moment: as also for their subtilties, whereby they know our dispositions, and take all advantages against vs. How they

16. To pray for & seek the saluation of others.

17. To seeke the reconciling of private enemies, so to scale vp most full assurance.

Because Satan by temptation seeks to hinder all this good, To pray for. To see our danger: for the multitude of tempters with their power & subtilties.

will

2. To pray to feare their allurements & threats.

3. To know the vileness of our nature, ready to swallow their baits.

4. That wee may not be left into their hands.

5. To remember how they hide the danger of sinne.

6. How they chuse the fittest instruments.

7. To pray to keepe in memory the miseries of sin. And how the Lord will specially make his own children to smart.

will draw vs on by degrees, or harden vs to tempt thee, to leaue vs into their power, for neglecting our callings, or not auoiding the occasions of temptation. 2. Make vs afraid of their allurements and to looke for their threatnings, for our care to please thee. 3. Shew vs the vilenesse of our nature, how readie it is to swallow euery baite, and that of our selues wee haue no strength to resist. 4. Leau vs not into their hands for our security, as thou maist iustly do. 5. Make vs oft to bethinke our selues, how Satan hideth all the danger of sinne, shewing onely the faire side; 6. How hee chuseth the fittest instruments; and neuer commeth like himselfe: whereby he often preuaileth against thy dearest children. 7. Cause vs also to keep a continuall memorie of the severall miseries following euery sin, chiefly the wounds of conscience which none can beare, no impenitent sinner can escape. Make vs that are thy children to knowe for certaine, that thou wilt specially cause vs to feeble the smart of euery sin, chiefly of sinnes against our conscience, and such

such as are with offence, vnlesse wee preuent them speedily by vnfeined repentance. 8. Let vs euer remember Sathans most deadly malice to prouoke thee against vs, who are escaped from him; and more also, for that our sinnes will more dishonour thee, and harden mee to perdition then the sinnes of anie other. And thereupon to consider how few haue escaped vnto the end of their dayes without some gricuous foiles. 9. Stir vp our hearts to learne to watch and to pray continually, as the onely remedy against temptation. 10. Acquaint vs better with our speciall weakenesses. 11. Put vpon vs the compleat armour: Grant vs chiefly the shield of faith, and the helmet of hope. Put into our hands the sword of thy Spirit, thy heauenlie word, to haue it euer in readinesse to slay away Sathan. 12. That beeing strengthened by thy Spirit, we may stand fast, fight valiantly, and may preserve our selues faithfull and vpright in thy seruice without any gricuous wounds. vntill we haue gotten the final conquest.

The

8. To keep in mind Satans deadly malice against Gods dearest seruants.

And how few haue escaped without gricuous foiles.

9. To learn to watch and to pray.

10. To be acquainted with our weakenesses.

11. To put on the compleat armour.

12. To preserve our selues vntill the conquest be gotten.

The Conclusion.

Why we haue
begged all
these things.

1. Because all
kingdō is his.
2. Because we
haue receiued
and expect all
good frō him
onely.

Above all wee
can aske,

3. Seeing hee
ruleth al thing
herevnto.
4. And hath so
assured vs.
5. That wee
may set forth
his kingdom
and glory.
6. Wherto we
binde our selues
7. And to liue
as his subiects.
8. And so re-
turn all praise
through Iesus
Christ.

FOR *thine is the kingdome.*] We haue
beene bold to begge all these good
things from thee (oh heauenly Father)
1. Because all kingdom, power and glo-
rie, are onely thine; 2. And because we
haue receiued the beginnings of al these
from thee, and do further expect the ac-
complishment of all our desires onlie
of thee for the merit of thy beloued
Sonne. That thou wilt grant them a-
boue all that we can aske, so far as it shal
be for thine owne glory and our good.
3. Seeing that thou rulest all things to
serue heereunto; 4. and hast assured vs
that asking in faith wee shall receive;
5. that we may set forth thy power, glo-
rie and happinesse of thy Kingdome to
all succeeding ages, 6. whercunto wee
heereby binde our selues, 7. and to liue
as thy loyall Subiects all our dayes.
8. Thus we returne vnto thee all possi-
ble praise and thanks, saying, Amen, E-
uen so Lord Iesus.

The

*The same Prayer in two o-
ther formes, more large then the
former, directly set one against the other
and the heads also against each severall
branch, that looking upon the head, we may
see how wee are able to beg each request of our
selves, First more shortly, after more fully
in more words.*

*The Preparation
to prayer.*

Preparation to prayer.

OVR Father
which art
in heauen.

1. O lord
most holie and most
glorious whose bright-
ness the Angels are
not able to beholde,
who art so terrible to
all the vngodlie, as
that they shall wish
the mountaines to co-
uer them, that they
may neuer appcare in
thy

OVR Father:
Oh LORD
most holy & gla-
rious before whom
the Angels fall vpon
their faces, who art
so terrible to all
the wicked, as that
they shall neuer
bee able to stand
in thy presence;

To learn how
to come be-
fore our Fa-
ther.

1. In all hu-
mility.

In acknow-
ledgement of
his glorious
Majesty.

Preparation.

¶ In confession of our own vileness by nature.

3. Yet to come in confident boldness as to our Father.

and yet a most gracious Father towards all that desire to obey all thy commandments: *b* Wee that are but dust & ashes, children of vvaish by nature, and most rebellious of all thy creatures, dare not of our selves once lift vp our eyes to heauen.

Father] 1 Yet notwithstanding, seeing it hath pleased thee to receive vs for thine own children by grace, thorow thy Sonne Iesus Christ, by whom thou hast purchased and ordained vs to eternall glory, and given him

thy presence; and yet a most gracious and tender Father to all thy children that desire to obey all thy cōmandments: *b* we that are but dust and ashes, and by nature through the fall of our first Parents, children of wrath in the state of damnation, bondslaves of Sathan, and most rebellious of all earthly creatures, dare not presume of our selves once to lift vp our eyes to heauen.

Father] 2 Yet notwithstanding, seeing it hath pleased thee of thy free mercy to become our Father, to adopt vs to be thy children by grace, through thy Sonne Iesus Christ, & hast chosen vs heere-

unto

unto, bought vs with
his precious blood,
called vs by thy Gos-
pell, sealed vs with
thy Spirit, and giuen
hen to bee our perpe-
tuall mediator at thy
right hand, bidden vs
to come to thee as to
our Father, & call
thee Father through
him, 3. oh dear Father
wee present our selues
before thy diuine Ma-
iesty only in his name.

¶ We magnifie thy
mercy that thou hast
purchased vs this
blessed estate to bee
thy children, and to
enue thy fauour, being
the greatest happines
that ever can befall
mortall creatures.

¶ Giue vs heartes
(most mercifull Fa-
ther) to seeke daily to

T in-

to bee our media-
tor; wee come be-
fore thee (Oh Fa-
ther) in his name.

¶ Wee magnifie
thee for this thy
fauour, being the
greatest happinesse
that ever could be-
fall us, to be of the
number of thy
children.

b Increase in vs
daily this assurance
by making vs to
growe in repen-
tance and faith.

Preparation.

3 Onely in
the name of
Christ our me-
diator, & that

¶ With thank-
fulness for our
happy estate
in him.

b Begging
in increase of
our assurance
through him.

Preparation.

e To attaine
daily to more
conformity to
Christ.

d Delighting
in the presence
of our Father.

c Frame vs to
the image of thy
Son, in all know-
ledge, loue & obe-
dience. Change &
renew vs that we
may bee no longer
strangers fro thee,
as all the wicked
are. d But grant
that we may de-
light to be euer in
thy presence, hea-
ring thy sweete
voice, or speaking
to thee in our hum-
ble prayers,

increase this assurance
by growing in repen-
tance for all our sins,
and faith in thy sweete
promises.

c Frame vs every
day more and more to
the image of thy Son,
in all knowledge of
thy beauenly mai-
esty: being affectioned
to reuerence, loue, and
obey thee as our most
gracious Father, whol-
ly changed in all the
parts & qualities both
of our soules and bo-
dies. d That we may
be no longer strangers
from thee, as all the
wicked are, who bid
thee to depart from
them, but may take
our chiefest delight to
bee euer in thy pre-
sence, to heare thee to
speak to vs in thy bea-
uenly

uely word, & and to
utter all our wants and
our whole hart to thee
in our prayers, crying,
oh Father.

Our.] 3. And that it
may be more euident;
not only to our selues
but to all the worlde;
that we are thine own
children indeed, giue
vs hearts to loue all
thy children, beeing
our brethren & sisters,
aboue all other for thy
take alone:

a Make vs also to
loue euery one so
much the more; as
they more liuely carry
thy image in all holi-
nesse, excellling in ver-
tue, & so are more pre-
cious vnto thy heauen-
ly Maiesty: b That we
may euery day itt all
our prayets remem-

T 2 ber

e laying upon our
wants and hearts
vnto thee, crying
oh Father.

Our.] 4. And
that it may be more
eident that thou
art our Father in-
deed, giue vs grace
to loue thy childre
aboue all other for
thy sake.

a Make vs to
loue each so much
more; as they more
excell in vertue,
and are more deare
vnto thee. b That
we may daily re-
member them in al
our prayers, saying
alike for them all;
Our Father:

Preparation.
e Making our
wants knowne
vnto him.

4. To pray for
an increate of
our loue to all
Gods children.

a As they more
excell in vertue.

b To pray for
them as for
our selues.

Preparation.

c And delight
in their com-
panies.

§ To beg most
instantly our
heavenly visi-
on to be shew-
ed in all duties.

a To be con-
firmed by all
bonds of a-
greement.

c And to delight
in their companie
onely, as those with
whom we shall live
for ever.

§ Knit all our
hearts in brotherly
loue, that wee may
tenderly comfort and
edifie one another,
afraid of grieving
or hindering the
saluation of any,
and much more of
turning any one
out of the way of
life.

a Let our holy
agreement in all the

be them as our selues,
begging alike for the
all, laying, Our Father.
c And that wee may
delight in their com-
panies onely, as those
with whom wee shall
conuerle together for
euer in the heavens.

§ Knit all our hearts
in this firme bond of
brotherly loue, that
wee may tenderly ex-
hort, relieue, help,
comfort and support
the weakenesses one
of another, seeking by
all meanes the edify-
ing of others, afraid of
giving the least offence
to grieve, and much
more to hinder the
saluation of any, or
turne any one out of
the way of life.

a Let this happy
brotherhood & holy
agree-

agreement in all the
substance of thy truth,
(which is able vn-
doubtedly to saue our
soules) together with
our ioynt profelsion
to walke hand in hand
in all the narrow way
of life, haue more po-
wer firmly to vnite
vs, then all the trash,
pompe or pleasure of
the world, with all the
cunning of Sathan or
Antichrist, can haue to
diuide vs.

b Are we not all that
to walke, thine owne
children, hauing thy
Son, our sauiour, thy
spirite our comiorter
and earnest, for our
ioynt inherirance and
glory; notwithstanding
all our infirmities and
imperfections, with
some lesse diuersities in

T 3 iudge-

*(substance of thy
truth, vwith our
ioynt profelsion, to
walke together in
the path of life; be
of more force to v-
nite vs, then all the
trash or pompe of
the world, or cun-
ning of Sathan or
Antichrist can be
to diuide vs.*

b Are we not all
that so walke, thine
owne children, and
coheires of thy
kingdom; notwith-
standing al our im-
perfections, and
some lesse diuersi-
ties, which must
accompany vs while
wee are in the
earth?

Preparation.

b And common
interest.

Preparation.

c And by looking on the good things in one another.

c *Cause vs to looke on the good things of others, to beare with the weak, and auoide vnbrotherly censuring.*

6. To pray to confound all contrary deuices of our enemies.

6. *Confound therefore, all deuices working this diuision to thy dishonour and the reioycing of our enemies, & who thus cōspire to worke our shame & ruine, if it were possible, by our selues, and to prouoke thee to leaue vs into their bands*

d Which by our diuision seek our ruine.

7. That wee

7. *Let vs neuer*

iudgemēt, which must accompanie vs vntill wee be perfect in the heauens? c Cause vs each to looke on the good things of others to couer & beare with their weakenesses, to auoid all busie and vnbrotherly censuring.

6 Confound therefore all the deuices of thine enemies, that worke this euil among thine owne children, to so great dishonour to thy heavenly Majesty; & whereby they insult ouer vs, who haue conspired this to worke our shame, and to prouoke thee against vs, to leaue vs into their hands to our ytter ruine if it were possible.

7 Deare Father, let

we neuer thinke our
state to be good, vntill
we carry these hearty
affections to all thy
children, studying to
knit this bond of loue,
being able truly thus
to pray, *Our Father.*
For hereby we knowe
that wee are translated
from death vnto life,
because wee loue the
brethren: and vntill
this time we abide still
in death.

8 Which art in hea-
uen] And wheras thou
our Father art highly
exalted in the heauen
of heauens, where thy
Maiesty dooth shine
most gloriously. And
there also hast prouid-
ed thrones for vs thy
children after we haue
suffered a little shūble vs
euermore in the sense
of thy

rest vntill wee find
these hearty affec-
tions towards all
thy children. That
beeby wee may
knowe certainly,
that wee are trans-
lated from death
to life, when wee
can prai, *Our Fa-
ther, remembring,
that till this time
wee still abide in
death.*

8 Which art in
heauen] And ther-
as thou our Father
reignest in the hea-
uens where thou
shinest most in glo-
rie, and where
thou hast prouided
thrones for vs, hū-
ble vs still more, in
the sense of thy
greatnesse and our
basenesse, seeing
wee are but poore

Preparation.
may neuer
think our state
good, vntill we
loue the bre-
thren,
1 Ioh. 3. 14

8. To pray to
grow in reue-
rence to our
heavenly Fa-
ther, and in all
humility.

Preparation.

wormes crawling
on the earth, loa-
den with sinne.

ely greatenle to-
ther with our owne
balenesse and vnwor-
thinnesse, being but
poore wormes craw-
ling vpon the earth,
and loaden with inno-
meable sinnes.

9 Also in hea-
uently affecti-
ons,

9 And yet to lift
vp our hearts vnto
thee o dear father,
that wee may be
with thee in all
our prayers, long-
ing to be old thee
face to face.

9 Yet withall lift
vp our hearts alwayes
vnto the heauens, there
to be conuersant with
thee our heauenly Fa-
ther, minding heauen-
ly things: especially in
all our prayers, longing
there to behold thee
face to face.

10 And con-
uersations,
4 To declare
our selues his
children.

10 And let our
conuersation be so
heauenly, a that
the world may see
that we are not of
it, but thy heauenly
children traveling
towards thee our
heauenly Father.

10 And in the mean
time, while wee abide
heer belowe, graunt vs
to bee of such heauen-
ly conuersations, so-
ling the world, as it
wee vsed it not, a that
the world may see that
wee are not of it, but
pilgrims

pilgrims and strangers
here, and thy heavenly
children. ^b That our
dues also may hereby
grow vp to a strong
assurance that heauen
is ours, & all the ioyes
thereof, reserved for
vs by our Lord and
Saviour; ^c and all the
creatures in heauen
and earth at a league
with vs to doe vs good,
so farre as shall stand
with thine honor and
our saluation, & euer
ready to helpe in time
needed.

The first petition,

Hallowed by thy
Name,) And see-
ing thou (o tender Fa-
ther) hast vouchsafed
vs this honour aboue
the greatest part of
the world, to be thine
owne

^b That we also our
selues may grow
vp to a full assu-
rance that heauen
is ours, reserved
for vs by our Lord
and Saviour, & al
creatures good &
badde at a league
with vs, euer ready
to doe vs good to
helpe in time of
need, so farre as
shall be for thy ho-
nour and our sal-
uation.

Hallowed,) And
seeing thou O gra-
cious Father hast
vouchsafed to vs
onely, who obey thy
Gospell this honor,
to bee thine owne
children & beire
of thy kingdome,
whereas thou might

I. Petition.

^b To grow vp
heere by to ful
assurance that
wee are his.

^c And heauen
ours, and all
creatures at
league with vs
for our good.

In this first
petition.
For this honor
that God hath
vouchsafed
vnto vs to be
his children
o begge.

1. *Petition.*

1. To seek his
honour in &
aboue all
things.

test iustly haue left
vs with the wicked
to euerlasting per-
dition. 1. Give vs
grace euer to testi-
fie our loue and
thankfulness, see-
king in and aboue
all things how to
honour thee.

2. To haue
our eyes opē
to behold his
glory, shining
in all his
workes, as
creatures.
a Word.
b Iudgments.

2. Open our eyes to
behold thy power,
wisdom, goodnes,
and righteousness,
shining in all thy
works, a and much
more in thy sacred
word; b chiefly in
all thy iudgements
executed vpon thine

owne children, and
heires of thy glorious
kingdome; whereas
thou mightest iustlie
haue left vs in our sins
with all the wicked, to
euerlasting shame and
perdition: 1. Give vs
grace (good Father)
to testifie our loue and
thankfulness, all the
daies of our life, in
dying in and aboue all
things which way to
honour thee.

2. Open our blind
eyes to behold the
glorie of thy wise-
dome, power, good-
nesse and righteous-
nesse shining in all thy
workes, euen in euery
creature; a and much
more in thy sacred
word; b chiefly to be-
hold this thy glory in
all thy terrible iudge-
ments

merits executed vpon
the enemies of thy
church, & with mercies
towards thy children:
and in those which
thou shewest euery
day; especially to-
wards our selues.

3 Make vs able to
take euery occasion
to consider of right,
and let forth the pray-
ses belonging to thee
therein, and to haue a
holy vse of them, both
in word and deed, that
by vs thy great Name
may bee knowne and
magnified in all the
world.

4 About all, set euer
before our faces) good
(Lord) that vvonder-
full glory wherein thou
hast beene magnified
in these our daies, & in
the euident declara-
tion

enemies, & mer-
cies declared to-
wards thy childre:
and which thou stil
shewest euery day,
especially toward
our selues.

3 Make vs able to
consider of, and set
forth the prayses
belonging to thee
therein, both in
word & deed; that
by vs thy great
Name may bee
knowne in all the
world.

4 About all teach
vs to extoll that
glory wherein thou
hast been magni-
fied before our
eyes, & in shewing
thy fatherlie care
for vs in our pro-
seruation & wrath

1. Petition.
Mercies.

3 To be able
to let forth his
praises belong-
ing to him in
all these, & to
haue a holy
vse of them.

4 To praise
him chiefly in
his glory ma-
nifested in our
daies for vs &
against our e-
nemies.
In abundant
mercies.

1. *Position,*

b Correcting vs fatherly for abusing his mercies to his dishonor: so to bring vs to amendment.

against our enemies. b How for dishonouring thee in abusing thy gospel, and a'l thy blessings bestowed on vs above all other people; thou hast not onely corrected vs tenderly with thy milder rods, but hast also sundry times raised up most cruell enemies against vs.

c After, threatening vs by cruell enemies to take away all, bringing the to the execution.

c How also by the thou hast threatened not onely to take away the Gospel, but our vnter destruction also & brought them to the very execution of it, because we would not hearken & turne vnto thee according, to thy mercies.

tion both of thy displeasure against vs of this sinful nation; and also of thy mercie and tender care for vs, and wrath against our enemies. b How for our dishonouring thee, by abusing thy blessed Gospel vvhich thou hast giuen vs with such peace and prosperitie, as neuer Nation knew before, thou hast not onely corrected our grievous transgressions & security, as a tender Father, with thy milder rodde of dearth, pestilence, and sundry the like, but also raised vp against vs sundry times most cruell enemies. c Hast thou not thereby threatened the taking away of thy heauenly gospel, with our

our viter destructiō, & brought the enemies to the verie execution thereof, because wee would not bring forth the fruites of thy Gospell, nor Ierue thee with good hearts, according to al thy mercies bestowed vpon vs. And yet notwithstanding hast thou not euer heard vs, when we haue cryed vnto thee, as thou heardest thy people Israel, and as thou diddest heare Iehosaphat against the Moabites, and Ezechiah and Esay against the proud Assyrian? Hast thou not so plucked them backe in the instant, and taken vengeance for vs: that we haue oft thought that they durst neuer haue risen

And yet euer
whē wee haue cryed
vnto thee, thou
hast plucked them
back in the instant
and taken vengeance
for vs: so as
we haue oft thought
that they durst ne-
uer haue attempt-
ed the like again:
e Yeathy works, O
Lord, haue been so
wonderfull, as if
the most barba-
rous nations of the
earth had recei-
ued but the least of
our deliuerances,
with our meanes,
they wold haue re-
pentēd long ago in
sackcloth and as-
hes, like as vowe
haue oft promised
and purposed for
the present time.

1. Passion.

Yet euer de-
liuering & a-
uenging vs,
whē we haue
cried to him.

So as it had
been enough
to haue con-
uerted the
most barba-
rous nation.

1. *Petition.*

5. To pray for
grace euer to
remember &
acknowledge
all these.

And to see
moreouer his
anger kindled,
again, witnes-
sed by increase
of our finnes,
and of these
bloudy ene-
mies, & their
malice.

5. O gracious Fa-
ther, make vs euer
to acknowledge
this, and to see
that thy anger is a-
gain more fearful-
ly kindled, for that
as our sins grow up
to heauen, so those
our enemies do still
increase in number

risen against vs anie
more; and that so as
if the most barbarous
Nations of the earth
had receiued but the
least of our deliueran-
ces, with our meanes,
they vndoubtedly had
repented long agoe in
sack-cloth and ashes,
as wee for the present
haue promised vnto
thee.

5. O gracious Fa-
ther, make vs alwaies
to remember and ac-
knowledge this, and
make vs to see more-
ouer that thine anger
is not yet turned a-
way, but more scare-
fully kindled against
vs. For that as our sins
and prouocations are
multiplied, so these
our bloudie ene-
mies doe still increase
daily

daily, and their malice
is become much more
deadlie against vs thy
poor children, b with-
out hope of leauing
off, vntill they haue
wrought either ours,
or at least their owne
ruine, which in
time they must needes
effect.

c Good Father, cause
this principal token of
thy displeasure, with al
other signs from hea-
uen and earth, to pre-
uaile with vs to bring
vs to repentance: as
sumely, the arming of
the dumbe creatures
against vs, both windes
& waters, so strangelic
& furiously in so ma-
nie places, threatening
vnto vs to sweepe vs a-
way in our deadly se-
curitie, for the great
ouer-

*c malice, b with-
out hope of leauing
off their practices,
vntill they haue
wrought, either
ours, or their owne
endless ruin, which
they in times must
needes effect.*

*c Good Father, let
this token of thy
wrath preuaile, to-
gether with the ar-
ming of the dumbe
creatures, both
windes & waters,
so oft threatening
our destruction, for
the ouerflow of all
iniquitie in euery
place. Let these
worke so mightilie
with vs, that wee
may all presently
seek to appease
thine anger.*

1. Petition.

b Without
hope of lea-
uing off, vn-
till they haue
their wills.

c Also decla-
red by the
fearful arming
of windes and
waters against
vs.

1. Petition.

*d By signs frō
heaven, as
namely; the
fiery tent.*

*d Didst thou not
before the bloudie
& fiery conspiracy
warne vs all from
Heaven (as thou
didst warne Ieru-
(alem) inclosing vs
in a fiery tent, with
pillars of darknes,
of fire and bloud:
foreshewing vs (as
by that which fol-
lowed we may iust-
ly deem) the bloody
destruction which
was towards vs?*

overflow of all iniqui-
ty every where. Caus-
these, we pray thee, to
worke so mightilie,
that wee may all be
presently awaked out
of our deepest securi-
tie, and seeke by all
meanes to appeale thy
wrath.

*d Oh Lord, didst
thou not before that
most secret, bloudie,
and fierie conspiracy,
warne vs all from hea-
ven (as thou diddest
Ierusalem Before her
last destruction) by a
fiery tent directly ouer
our heads, inclosing vs
all with pillars of most
horrible darknes, pil-
lars of fire, and pillars
of bloud, foreshewing
vs (as by that which
followed wee may
iustly deem) that blou-*

die

dy darknesse and fiery
destruction that was
toward vs.

e Did not the hearts
of many of vs tremble
in the beholding ther-
of, and in fearing some
greeuous iudgement
that was to come,
causing vs to flye to
thee, to seeke to hide
our selues vnder thy
wings?

f And did we feare
without iust cause?
Had it not beene effe-
cted indeed, and we al,
chiefly our drad So-
ueraigne, with all our
heads and rulers, in-
doled in the most
darke, fierie, and bloo-
dy tent; that euer the
world heard of, in that
most vnnaturall and
accursed massacre; if
thou our gracious and

V most

e Did not many
of our hearts trem-
ble at that terrible
sight; causing vs to
eeke vnto thee
more earnestly to
turne away the fu-
ture evils?

f And feared we
without cause?
Had it not bin ef-
fected indeed; and
wee all inclosed in
the most darke, fie-
ry and bloody tent
that euer the world
heard off; if thou,
oh pittifull Father,
haddest not heard
the prayers of vs
thy poore children,
in the very instant,
and remembered vs
in mercy?

1. Position.

e With the
feare which
it draue many
of vs vnto;

f And that
which follow-
ed not long
after agree-
able to that
forewarning
in the pow-
der furnace.

1 Petition.

6 To pray that
we may not be
senselesse in
these tokens of
his wrath, som
of the seizing
vpon vs fear-
fully as any of
the plagues of
Egypt.

6 To pray that
we may not be
senselesse in
these tokens of
his wrath, som
of the seizing
vpon vs fear-
fully as any of
the plagues of
Egypt.

6 To pray that
we may not be
senselesse in
these tokens of
his wrath, som
of the seizing
vpon vs fear-
fully as any of
the plagues of
Egypt.

6 Hast thou not
still cried to vs by
the pestilence, fa-
mine, complaints
of the poore ascen-
ding continually
to thee new threat-
nings? And shall
we remain sense-
lesse still in the
midst of the tokens
of thy wrath, ma-
king the whole
land to tremble at
the report of them?

6 Hast thou not
still cried to vs by
the pestilence, fa-
mine, complaints
of the poore ascen-
ding continually
to thee new threat-
nings? And shall
we remain sense-
lesse still in the
midst of the tokens
of thy wrath, ma-
king the whole
land to tremble at
the report of them?

most tender Father
hadst not heard the
prayers of vs thy poor
children, which both
before & at that very
instant were humbled
before thee, and so
thought on vs in mercy.

And hast thou not
still cryed to vs by the
sword of the destroy-
ing Angell, by the
dearth so oft & so fear-
fully increasing, the
mournings and com-
plaints of the poore a-
scending daily to hea-
ven, besides euery year
some new & eminent
perill? Shall we remain
senselesse continually in
all these signes and to-
kens, some of them en-
tring in vpon vs, as
fearfully as euery one of
the ten plagues vpon
the Egyptians, making

the

the whole land to tremble; at the very report of them?

7 Save & deliuer vs, O tender Father, from this iudgement of induration, of all other the heaviest that ever fell vpon the heart of man: a whereby not onely the Egyptians were prepared for their final ouerthrow in the Sea, but also thine owne people Israel were prepared for vengeance; both before the great captivity, and also before the last and vtter desolation of that nation, so oft threatened by our Savior. b O Let vs not be as they, that by hearing wee should heare, and not vnderstand, and seeing wee should

7 Save vs from induration, the heaviest iudgement that ever fell vpon the heart of man, a whereby not onely the Egyptians, but also thine own people were prepared for their final desolation. b Save vs from that which is so oft threatened by our Savior, that by hearing wee should heare & not vnderstand, and seeing wee should see, & not perceiue, but haue our hearts made more fat (by all the meanes vsed for our repentance) lest we should conuert & be spared. But Lord, open our eyes & molifie our hearts, that thou maiest spare vs,

1 Petition.

7 To pray chiefly to be saued from that heaviest iudgement of induration, a Whereby both Egypt & Israel were prepared for destruction.

b That we be not wofle for all the means sent to call vs to repentance, vntil the iudgement com, but that we may see our estate and turne.

1. Petition,

c To pray to
haue eyes
open to see
our estate.

d To be con-
uerted, and
not to harden
our selues a-
gainst the
Lord.

c Open our eyes
to see our estate, &
how far this iudge-
ment hath seized
on vs already.

d Conuert vs &
we shall be conuer-
ted. Suffer vs not to
harden our selues
against the tokens
of thy wrath, thy
word, and seruants
with a high hand,
to our perdition.

should see, and not
perceiue; but haue our
hearts made more far
and senselesse by all
the meanes sent to call
vs to repentance, lest
we should be conuer-
ted, & thou shouldst
spare vs.

c Oh open our eyes,
most merciful Father,
that wee may see in
what state wee stand,
& how far this iudge-
ment hath seized vpon
vs already.

d Conuert vs, & we
shall bee conuerted;
and neuer let vs, (as
those whom thou hast
utterly destroyed) to
harden our selues a-
gainst the euident to-
kens of thy wrath, de-
nying or making light
of them, much lesse to
oppose our selues a-
gainst

gainst thee, thy word,
and seruants.

8 Preserue vs from
the outrageous ouer-
flowings of the multi-
tude, which thou maiest
iustly arme against
vs in their ignorance,
like the furious waues
of the raging Seas,
for lacke of care and
conscience to see them
taught, to know thee
and thine ordinances,
and to feare thy great
and mightie Name.
Let not the floodes
of iniquity swallowe
vs vp.

9 About all, neuer
let vs into their
handes, whose very
mercies are cruelties,
that they should blas-
pheme thy grea-
te name, to say, Where
is now thy God; but

V 3 let

8 Preserue vs from
the outrage of the
furious multitude,
which thou maiest
iustly arme against
vs, as thou diddest
begin, for lacke of
instruction, & co-
mpassion of their
soules and bodies.

9 Oh leave vs
not unto the whose
mercies are cruel-
ty, to cause them
to blaspheme thy
great name,

1. Passion.

8 To intreat
to be preser-
ued from the
outrageous
multitude.

9 That we
may neuer fal
into the bloo-
dy enemies
hands.

1 Petition.
But still into
the Lords, who
pitieth vs whe
he smiteth vs.
so To pray in
steadily that the
cry of his ser-
uants may stil
preuaile.

but let vs still fall
into thy hands who
passest vs when thou
smitest vs. and e-
uer in wrath reme-
berest mercy.

10 Though our
sins bee painous to
anger thee, yet let
the cry of thy ser-
uants stil preuaile.

As vnto this
day. **we will**
let thoue your
could be to our
as more v
To be more
earnest, sith he
calls vs now to
stand in the

a Hast thou not
said we performed
it to this day, that
the innocent shall
deliuer the blande
is and thouest thou
not call on all who
desire to be such, so

let vs still fall into thy
hands, and deale with
vs as it pleaseth thee,
for with thee is mer-
cie: and when thou
smitest vs, yet thou
pitiest vs, euer in
wrath remembering
mercy.

10 Though our pro-
vocations bee more
hainous then we are
able to expresse; yet
Lord heare the cry of
thy seruants; and let
them stil preuaile
with thee to say thy
hand.

a Hast thou not said
in many a time
made it good, euen
vnto this very day,
that the innocent
should deliuer the
land? **b** And dost
thou not call for vs
thy poore seruants, to
stand

stand vp with Moses
in the breach to stay
thy fierce wrath, be-
cause thou art a God
of mercy, and woul-
dest not destroy thy
people? Hast thou not
beene wont most to
declare the riches of
thy grace; in pardo-
ning and sauing whole
Nations at the prayers
of a few of thy poore
seruants & giuing the
wicked for their ran-
some?

Therefore (oh good
Lord) we whom thou
doest call to be thy re-
membrancers, because
we knowe that thou
art still the same good
God to thine, as thou
wast to Moses, Abra-
ham, & Samueel: and
being assured that
through thy Sonne

our

we

stand vpp in the
breach, because
thou wouldest not
destroy vs? Hast
thou not bin wont
to pardon whole
nations at the prai-
ers of a few of thy
seruants, & to giue
the enemy for their
ransome?

c Therefore we
thy remembrancers
(knowing that thou
art still the same, as
to thy seruants in
former times, and
that we are as dear
vnto thee as they
were, & that thou
canst deny vs no-
thing which we beseech
in thy Sons name

1 Petition.
breach as Mo-
ses to stay his
hand: to de-
clare the riches
of his mercy:
sauius vs still
at the prayers
of a few.

c And seeing
he is still the
same to vs, as
he was to Mo-
ses and Abra-
ham.

d And we be
deare to him
that he can re-
pay vs nothing

1 Petition.
which may
make for his
glory, and for
our good.

*according to thy
will, so farre as it
is for our good)*

*e To entreat
him to magni-
fic his mer-
c e in pardo-
ning and tur-
ning our
hearts to
meet him.*

*e doe humbly in-
treat thee to glori-
fic thy mercy in
pardoning our sin,
& turning vs spee-
dily unto thee,*

*f But to make
his enemies
to feele his
hand, who
haue been
the causes of
our sin by
their wiles.*

*f But make thine
enemies to feele
thine hand, and
those chiefly, who
haue as Baalam
caused vs to pro-
voke thee so grie-
uously that wee*

wee are as deare vnto
thee as the Apple of
thine owne eye, that
thou canst denie vs
nothing which wee
begge in his Name,
which may make for
thine owne glory and
good of thy people;
e euen wee thy poore
children doe humbly
intreat thee to magni-
fic thy mercy, that it
may shine to all the
worlde in pardoning
the sinne of our Land
& in turning the hearts
of all sorts speedily vnto
thee, to meete thee
with an intreaty of
peace. *f* But we pray
thee to make all the
vnpokable enemies of
thy Church to feele
thy hand; and those
chiefely who haue as
Baalam and the Mida-
anites

anities, caused vs with
their wills to prouoke
thee to so fierce a
wrath, wherein wee
haue beene so oft and
solately almost viter-
ly consumed, through
our backslidings & re-
bellions against thee.

g Get thy selfe glo-
ry, vpon them as vpon
Pharaoh, in the heart
of the Sea, that when
thou hast deliuered vs
& overthrowen them
(h as sundry times
thou hast begun, and
promised to accom-
plish) wee may sing
the song of Moses thy
seruant: and all ages
keepe a remembrance
of thine endlesse mer-
cie.

u Let every one of vs
be afraide of defacing
or obscuring any part
of

haue been so oft in
so desperat danger
and almost consu-
med by our back-
slidings, and rebel-
lions,

g Get thy selfe
glory vpon them as
vpon Pharaoh.
that wbe thou hast
deliuered vs, and
overthrowen them,
h as sundry times
thou hast begunne,
we may sing praises
and not keep a re-
membrance of thy
mercy.

ii Let vs be a-
fraide of obscuring
any part of thy glo-
rie,

g To get him
selfe glory v-
pon them as
vpon Pharaoh.

h As he hath
begun & pro-
mised to ac-
complish to
his euerla-
sting praise.

ii To pray
that we may
be a'raid of
obscuring
his glory,

1 *Petition.*Or seeking
our owne glory

2 and much more
of seeking our own
honour, or taking
any part of thine
honour to our selues,
or of being proud
of thy gifts. Where-
unto we are so rea-
dy.

of thy glory, & much
more of seeking vain-
ly our owne glory, e-
pecially of robbing
thy Maieſty, by taking
any part of thine ho-
nour to our selues, as
Herod; or by being
proud of thy gifts,
whereunto our sinful
natures are strongly
inclined.

13. That we
may not disho-
nour him by
our sinnes.

2. But above
all, keepe vs from
dishonouring thee
by our sinfull liues
amongst the wic-
ked, so canſe them
to blaſpheme thy
great name.

12 Above all, keepe
vs from dishonouring
thee by our euill ex-
ample amongst the
wicked and vngodly,
to cause them to bla-
pheme that glorious
truth which we pro-
fesse.

13. To account
it our greatest
honour to ho-
nour him; and
contrarily.

13 Let vs ac-
count this our grea-
test honour to ho-
nour thee, and con-
trarily, our grea-
test dishonour.

13 Make vs to ac-
count it our greatest
honour to honour
thee, and the greatest
dishonour and euill
that euer can befall vs,

so much as in the way to
dishonour thee.

a Strengthen vs to
walke so vprightly,
that others seeing our
good works may glo-
rifie thee our heauen-
ly father; **b** and that
we may stoppe the
mouthes of al the wic-
ked by our innocen-
cy; bearing their re-
proach as a crowne
upon our heads.

14 So inflame our
hearts with a zeale of
thy glory; that our
righteous soules may
be vexed from day to
day, for all the abomi-
nations whereby thou
art dishonoured by
Atheists, Papists, and
all sorts of god-lesse
men.

15 Let vs be so farre
off from dishonoring
thee

*a Strengthen vs
to walke so vpright-
ly, that others see-
ing our good works
may glorifie thee,
and we may wear
the reproach of the
wicked as a crowne
upon our head.*

*14 So kindle the
zeale of thy glory
in our hearts, that
we may be grieved
continually for all
the dishonors done
any way unto thee.*

*15 And that dis-
pleased of being dis-
honoured of thee, or*

1 *Pe. 111.*

a To glorifie
him by our
holy example.

b To stop the
mouthes of
the wicked.

14. To haue
the zeale of thy
glory against the
abominations
of our age.

15 And finally
to be able to
acknowledge

1 Petition.
the Lord boldly with each part of his truth.

a As beeing his glory.

b That wee may be acknowledged of him before all the world; to our owne euertlasting honour.

c When all the fearfull shall be denied.

any part of thy truth, we may euer professe it with all holy wisdom and boldnesse & as our chiefest glory, gracing it with a holy conuersation.

b That our Saviour may acknowledge vs before thee in the presence of all men & Angels to bee the true children & heires of thy kingdom;

c when he will deny all the fearfull & unbelieuers, as those whom he neuer knew, to their endlesse woe and confusion.

thee, by beeing assured with Peter of thee and thy religion, or any part thereof, where wee ought to professe it, that in all places wee may shew forth our profession of thee, with all wisdom and boldnesse, & as that which is our chiefest glory, gracing it with a holy conuersation. **b** That so our Lord & Saviour may acknowledge vs before thee our heavenly Father, in the presence of thy glorious Angels, and of the whole world, to be thine owne children, and heires of thy kingdom: **c** when he will most iustly deny all the fearfull and unbelieuers, as those whom he

hee neuer knewe, to
their endlesse horroure
and confusion.

The second Petition.

THY Kingdome
come.] And wher-
as thou (oh Father) art
chiefly glorified when
thy Kingdome com-
meth, and thy will is
done; that is, in the
increase of thine owne
Church and people,
which obey thy word,
amongst whom alone
thou raigest as Lord
and King: and especi-
ally when thou doest
inlarge thy domini-
ons against all the sub-
tilty and power of hel,
causing thy religion
and people to prosper
& increase: I Good
Father giue thy Gos-
pell

Thy Kingdome
com.] And wher-
as thou (oh Fa-
ther) art chiefly
glorified in the in-
crease of thine owne
people obeying thy
word, amongst who
only thou raigest:
& especially when
thou causest thy re-
ligion & people to
prosper against all
the power of hell:

I Grant thy Gos-
pell, whereby thou
conquerest and ru-
lest, to be sincerely
preached every
where, all impedi-
ments being taken
away.

In the second
petition. see-
ing Gods glo-
rie is in the
inlarging of
his Kingdom,
and doing
his will:

I To pray for
a free course
to the Gospel,
which is the
scepter of his
Kingdome.

2 Petition.

4 That it may
be powerfull
euery where.

a Make it so powerfull that it may destroy the kingdome of Satan and Antichrist, & gather all thine vnto thee, that so thou maiest hasten thy glorious kingdom.

2 For Kings & Queenes to be nursing Fathers & Mothers to the Church.

2 To this end raise up Kings & Queenes to nourish vs thy children with the worde of life, and preserve vs from the rage of all our cruell ene-

pell (which is the Scepter of thy Kingdome) whereby thou conquerest & rulest, a free course to be sincerely preached in all the world, all impediments beeing vterly remooued.

2 Make it so powerfull in all places, that it may vterly throw downe the kingdome of Sathan, and Antichrist, conuerting and speedily gathering all thine elect vnto thee, that so thou mayest hasten thy Kingdome of glory.

2 To this end, whereas thou (oh King of Kings) hast ordained Kings & Queenes to be nursing Fathers and Mothers to thy poore Church, to nourish

rish
with
and
from
bloo
of all
mies
and
vp su
cours
And
such
them
that
coun
rest
the
rhine
and h
lom
their
nesse
3 I
thou
thy k
vs of
much
rith

with vs thy children
with the word of life,
and to preserve vs
from the rage of that
bloody Antichrist, &
of all other cruell ene-
mies: Oh Almighty
and deare Father raise
vp such for vs in al the
countries of the world.
And those which are
such already, make
them ten times more,
that they may ac-
count this their grea-
test dignity, to haue
the bringing vp of
thine owne children
and heires of thy king-
dome, committed to
their care and faithful-
nesse.

3 More specially as
thou hast settled this
thy kingdome among
vs of this Nation in
much peace and pro-
sperity

nes, especially
that bloody Anti-
christ. And for
those that are such
already, make the
ten times more for
them account this
their greatest dig-
nity, to haue the
bringing vp of the
heires of thy king-
dome committed
unto them.

3 And as it hath
pleased thee to set-
tle this thy king-
dome in so great
peace among vs,
by our tender mo-
ther, deli-u-ring vs

2. Petition.

3. Especially to
pray for our
Soueraigne,
raised vp for vs
in place of our
tender mother

2 *Position.*

from that blood-
thirstie Whore of
Babylon, & also to
continue the same
beyond all former
expectation vnder
our deare Soue-
raigne;

prosperity, vnder our late
tender nursing Mo-
ther, and hast deliue-
red vs from the tyran-
nic of that blood-thir-
stie whoore of Baby-
lon; and also hast con-
tinued the same still
most miraculously,
beyond all former ex-
pectation vnder our
gracious Soueraigne,
whom thou hast rais-
ed vp for a foster Fa-
ther in her place; & So
we beseech thee to en-
large the hart of thine
Anoynted Seruant,
with an abundant
portion of thy spirit,
both of wisdom and
zeale for thy glory and
kingdome, and tender
affections towards
thy children, & accord-
ing to that high dig-
nitie laide vpon him,
and

a That he may
haue an abun-
dant portion
of Gods Spi-
rit.

a So induce him we
beseech thee, with
an abundant por-
tion of thy spirit,

b According
to his dignity
and charge.

b according to his
dignity, to dis-
charge faithfully
that great charge
committed vnto him.
Increase in him all
tender affections to-
wards thy childre.

and the charge committed vnto him.

Grant that in token of his true thankfulnesse for all his dominions and great honour, and much more for the admirable deliverances given vnto him and his, (and above all, such that thou hast made him twice, chiefly, so wonderfully in our eyes, thy principall instrument, in saving vs thy poore Church) that he may set himselfe much more earnestly then ever did Cyrus or Darius, euen as worthy Iehosaphat, and Ezechiah, to aduance thy glory, in enlarging and furthering this Kingdom of thy Son, and in promoting thy

X pure

2 Petition.

Grant him that in token of true thankfulnesse for all his dominions, and chiefly the wonderfull deliverances of his Maiesty and his, (and of all vs thy people principally by him) he above all others may set himselfe with Iehosaphat & Ezechiah and other worthy Kings of Iudah, to enlarge thy kingdome and promote thy pure religion; destroying utterly all ungodlinesse.

That in token of thankfulnes for all his dominions and deliverances,
1 At his coming in,
2 By discovery & preventing the massacre,
3 And for the deliverances of the Church by him, he may set himselfe, first to aduance Christs Kingdome and Gospell.

2 Petition.

And secondly to procure the good of Gods seruāts repressing the wicked.

That we may liue in all peace & godlinesse without feare.

To be affected towards him as the good people were towards David, and sound forth the Lords praises for him.

Enable him to procure each way the good of vs thy poore children committed to him. Strengthen him to preserve all vs thy poore people from the violence of the wicked, that wee may boldly make profession of thee without feare of Atheist, Papist, or any other maiesties enemy.

Grant to vs also this grace, & token of our thankfulness, that all we being still more loyally affected towards him, as towards our most happy nursing Father vnder thee, and as all the good people

pure religion with all his power, destroying whatsoeuer is against it, and discountenancing all vngodlinesse. Oh strengthen him to procure each way both by godly lawes, and all other holy meanes, the good of vs thy poore people committed vnto his trust, repressing all the wicked; that we may liue a quiet life in all godlinesse and honesty, fearing none but onely thy heauenly Maiestie. So grant that all wee thy children being affected towards thine appointed, more and more, as towards our happy nursing Father vnder thee, and as all the good people were

towards thy seruant
David may euermore
accordinglie sound
foorth thy praises for
him. *b* Giue vs hearts
to cry continually
vnto thee for the pre-
seruation of his Ma-
iestie, with our Noble
Queene, and all their
royall progenie, that
the throne of his king-
dome may bee esta-
blished vntill Christ
the King of kings shall
come: then to resigne
vp the Scepter into his
hands, and to bee ta-
ken vp into his throne
to raigne with thee
for euermore.

4 Good Lord giue
all our Magistrates &
Rulers vnder him the
same heart, that they
may bee as the hands
of thine anoynted in
X 2 euery

were towards Da-
uid, may euermore
forth thy praises
for him. *h* And
pray earnestly for
his preseruatiō, &
of our Queen, with
all their royal pro-
genie: That his
Kingdome may be
established vntill
Christ shall come,
to resigne vp this
earthly Scepter, &
raigne with thee,
eternally.

4 Giue all our
Rulers the same
heart, that they
may bee as the
hands of thine a-
noynted in euery
place for this pur-
pose.

2 Petition.

b To pray for
him and his
to raigne for
euermore.

4 For our Ma-
gistrates to
haue the same
hearts.

2 Position.

5 For our Ministers to tread in the steps of the holy Apostles

4 Seeking to save euery soule by word

5 And as thou hast ordained chiefly to finish thy Kingdome by the preaching of thy Gospel, which thou didst first spread by thy holy Apostles, (subduing the world thereby,) so we pray thee to send forth powerful preachers into euery congregation, as may not cease to admonish euery one with teares.

euery place for the accomplishment of this worke.

5 And withall, as thou hast appointed to build vp thy Kingdome chiefly by the sincere preaching of thy sacred Gospel, whereby thou diddest first spread it so speedily, subduing all the world by the Ministry of thy holy Apostles; so we pray thee send forth faithful Preachers, into euery congregation, which being furnished with gifts & tenderly affected with the care of euery soule, committed vnto their charge, may not cease with *Paul* to admonish euery one, both publicly and priuately;

day

day and night with
teares.

b Guide them good
Lord to goe before
thy people in all holy
conuerlation, and to
frame themselues to
all, to winne all, & be-
ing a'raide of giuing
the least offence, ei-
ther to harden, or any
way to hinder the sal-
uation of any one of
them.

d Awaken at length
(OH LORDE)
all our blinde guides,
and all sorts of vncon-
scionable Ministers,
who are drunke with
the blood of soules,
that they may but re-
member, how the
blood of one *Abel* did
cry for vengeance frō
the earth, and that
they may thinke in
X 3 time

b Teach them to
frame themselues
by all holy meanes
to winne all, & and
to be a'raide of the
least offence, which
might hinder the
saluation of any one.

d Awaken at
length all sorts of
vnconscionable
Ministers, drun-
k-n with the blood
of their people,
that remembring
the cry of *Abels*
blood,

f they may be bink

2 Petition.

b And con-
uerlation.

c A'raide of
the least of-
fence.

d To awaken
all our vn-
conscionable
Ministers.

e That they
remember the
cry of *Abels*
blood.

2 *Petition.*

5 For our Ministers to tread in the steps of the holy Apostles

a Seeking to save every soule by word

5 And as thou hast ordained chief-ly to finish thy Kingdome by the preaching of thy Gospell, which thou didst first spread by thy holy Apostles, (subduing the world therby,) a so we pray thee to send forth powerful preachers into every congregation, as may not cease to admonish every one with teares.

every place for the accomplishment of this worke.

5 And withall, as thou hast appointed to build up thy Kingdome chiefly by the sincere preaching of thy sacred Gospell, whereby thou diddest first spread it so speedily, subduing all the world by the Ministry of thy holy Apostles; a So wee pray thee send forth faithful Preachers, into every congregation, which being furnished with gifts & tenderly affected with the care of every soule, committed vnto their charge, may not cease with Paul to admonish every one, both publicly and priuately,

day

day and night with
teares.

b Guide them good
Lord to goe before
thy people in all holy
conuerlation, and to
frame themselues to
all, to winneall, & be-
ing a'raide of giuing
the least offence, ei-
ther to harden, or any
way to hinder the sal-
uation of any one of
them.

d Awaken at length
(OH LORDE)
all our blinde guides,
and all sorts of vncon-
scionable Ministers,
who are drunke with
the blood of soules,
that they may but re-
member, how the
blood of one *Abel* did
cry for vengeance frō
the earth, and that
they may thinke in
X 3 time

b Teach them to
frame themselues
by all holy meanes
to winneall, & and
to be a'raide of the
least offence, which
might hinder the
saluatiō of any one.

d Awaken at
length all sorts of
vnconscionable
Ministers, drun-
k-n with th^r blood
of their people,
e that remembering
the cry of *Abels*
blood,

f they may bethink

2 Petition.

b And con-
uerlation.

c A'raide of
the least of-
fence.

d To awaken
all our vn-
conscionable
Ministers.

e That they
remember the
cry of *Abels*
blood.

2^d Petition.
And Christs
appearing.

*themselves in time
what to answer
when Christ shall
come.*

And either
to repent and
become pro-
fessable, or the
people may
be committed
to such as by
whom Christ
may raigne, &
they saved.

g Either give
the repentance and
care for their peo-
ples saluation, or
free thy poor people
from them. Com-
mit them to such
by whom they may
be brought into o-
bedience to the
lawes of thy king-
dome for their sal-
uation.

h That Anti-
christ may be
cast forth and
whatsoever
belongeth to
him, or wher-
by he hath de-
ceiaed the
people of the
Lord.

h That thou alone
mayest raigne as
Lord and King a-
mongst them, An-
tichrist being cast
out vicerly, with
all things appertai-
ning to his bloody
religion, and

time where they will
appeare, when Christ
shall come to take an
account for every
soule.

g Either give them
repentance for the
bloody sin, that they
may save themselves,
and those committed
to them; or else vicer-
lie free thy people
from this heavy iudge-
ment. Set such every
where by whose faith-
full Ministrie thy peo-
ple may bee brought
into a holy obedience
to thy heauenly Gos-
pell, to their euerla-
sting saluation. **h** That
thou alone mayest
raigne as Lord and
King, and Antichrist
cast out vicerly, with
all that appertaines to
his bloody religion, and

and whereby he hath
upholden his throne
and tyrannie, and
kept any of thy peo-
ple vnder his slauerie,
or at least, seekes to
bewitch them, to pull
them into Babylon a-
gaine.

1 Good Lord de-
stroy al the very prints
of that cursed Idola-
try, & whatsoeuer may
put his fauorites in
hope of euer repairing
the ruines of their
Babel.

6 And seeing (oh
Lord) that this is the
glory and safety of
thy Kingdome, when
all the subiects of it
especially the leaders
of thy people, liue in
a holy vnion vnder
thy lawes: take away
wee, againe entreate
thee

whereby hee hath
kept any of thy peo-
ple vnder his slau-
erie, or seeks to pull
vs againe into Ba-
bylon.

1 Deface (oh
Lord) al the prints
of his Idolatry, &
cut off all hopes of
euer building vp
Babell againe.

6 And seeing the
chief glory & safe-
tie of thy kingdom,
is in the vnyty of
thy subiects, take
away good Lord,
we againe intreate
thee, all causes of
contentions.

2. Petition.

1 And all the
very prints of
his Idolatry
utterly de-
stroyed.

6 To pray for
a holy vnyty
in the Church
chiefly a-
mongst the
leaders, and
to take away
all causes of
contention.

2 *Petition.*

a To confound
all Balaams de-
uices, who
seekes by our
diuisions to
preuaile a-
gainst vs.

a Confound all
the plots of cursed
Balaam, who know-
ing that no King-
dome diuided can
stand, seeks to rend
thy Church in pee-
ces, the more easily
to preuaile against
it whē thou art al-
so departed from
it, as euer Sathan
hath been wont.

b And that we
may buy this
peace with the
losse of all.

c That all sorts

b Grant that we
may buy this peace
with the losse of all,
except thy fauour,
c that all sorts see-

thee, all contentions
from amongst vs,
with the causes there-
of.

a Confound we
pray thee, all the plots
of that cursed Balaam
of Rome; who know-
ing that not thine owne
kingdome, if it be de-
uided, can stand, seeks
day and night by all
his agencies to rend thy
Church in peeces,
the more easily to pre-
uaile against it when
it is diuided, and
thou departed from
it: as Sathan hath e-
uer preuailed by his
instrumentes in all
countries.

b Grant that we may
buy this peace with
godly Abraham with
the losse of all things,
except thy fauour, c that
all

all sorts seeing our holy agreement may come forth of Poperie, & prophanenesse, vnto vs; and our bretheren departed, may turne into the bosome of thy Church againe.

7 And whereas thou hast appointed that every one of vs should labour to build vp thy kingdome, by bringing others thereunto that they may be saued; a giue vs hearts to haue a speciall regard of all those committed to our charge, to bring them in obedience to the lawes of thy kingdome, b and euen all who are tyed vnto vs by any speciall bond.

c Giue vs grace to take

ing our holy agreement, may ioine themselves vnto vs and come into the bosome of thy Church.

7 And moreover. *fish thou wilt haue every one to helpe to builde vpp thy Kingdome and to saue others by bringing them thereunto, a grant vs more care not only for our charges, committed to vs:*

h but for every one tied vnto vs by any speciall bond.

c Assist vs to

2 Petition. may ioyne themselves vnto vs.

7 That euery one of vs may haue a care to saue others:

4 F specially all committed to our charge.

6 With all kniue vnto vs by any speciall bond.

c Taking all

2. *Petition.*
occasions to
saue all by all
meanes.

take euery first oc-
casion for gayning
euery one vnto
thee, by all holy
meanes, of admoni-
tions, examples, &
whatsoeuer.

take euery first occasi-
on which thou offer-
est for procuring or
furthering their salua-
tion, and to gayning
them vnto thee, by all
good admonitions,
exhortations, and ex-
amples.

d To be as the
Angels for
Lot.

d Let vs not rest
before they be safe
from the venge-
ance.

d Let vs bee as the
Angels vnto Lot, ne-
uer resting before wee
haue gotten them safe
into Zoar.

8 That wee
may haue a
feeling of the
happines of
this kingdom.

8 And that wee
may procure the
more, giue vs (ob
Lord) a sweet fee-
ling what a blessed
thing it is to be of
thy Kingdome, &
partakers of thy
glorie euen to bee
Kings and Priests
vnto thee,

8 And that we may
bee able to perswade
others more effectua-
ly, Lord giue euery
one of vs a sweet fee-
ling, what a blessed
thing it is to bee the
subiects of this thy
Kingdome; to haue
all the priuiledges
thereof, and to bee
partakers of thy glo-
rie: euen Kings and
Priests

Priests vnto thee; a & what reward and happinesse there is in liuing such a holy conuersation.

b Make vs to consider a right how wretched & vnhappy the state of all other people is; seeme they neuer so happie in this world, beeing but bondslaues of Sathan, reserued for the chaines of eternal darknes.

9 Oh heauēly King, grant vs to liue in all things, as the subiects of thy kingdome, that so we may passe from this kingdom of grace into that thy kingdom of glory.

10 Make vs to feare the causes of backsliding, that we may neuer so much as looke backe

a and what a happinesse there is in liuing such a holy conuersation.

b Make vs to consider how wretched the state of all other people is, being bondslaues of Sathan and reserued for hell seeme they neuer so happie.

9 Grant vs to liue, as thy obedient subiects, that we may passe from this kingdome of grace into thy glorious kingdome.

10 Make vs to feare the occasions of backsliding, that wee neuer so much as once looke backe

2. Petition.

4 And of the rewarde of holinesse.

6 And how wretched the state of all other is.

9 That wee may liue as the subiects of this kingdome ready to be translated.

10 Fearing the causes of backsliding.

2 Petition.
A Hying fast
towards hea-
uen, looking
at our Sauior

unto the world,
a but hie fast to-
ward heauē where
our Sauior keeps
possession for vs.

backe with Lots wife,
towards this euil
world; a but euer hie
fast towards thine
heauenly Kingdome,
hauing our eyecar our
Lord and Sauior,
who sitteth at thy
right hand, keeping
there posselsion, for
vs.

11 To destroy
all our cor-
ruptions.

11 Destroy in vs
all our corruption,
whereby Satan
preuailes against
vs.

11 Destroy in vse-
uery corruptiō, wher-
by Satan keeps vs any
way in his slavery, or
at any time gets the
dominion ouer vs.

12 To hasten
the day of our
glory and
triumph.

12 Hasten that
day when the diffi-
rence shall appeare
betweene vs and
them that feare
thee not, when we
hall raigne with
thee for euer, all
the rest being
crust forth into
eternall darkness.

12 Hasten that glo-
rious day, when the
difference shall appeare
betweene vs thy sub-
iects, and those who
serue thee not; when
we shall wholly raigne
in glory with thee,
free from all our ene-
mies, and from euery
offen-

offending thee any more.

13 And because in the meane time, we thy subiects liue by faith, and not by sight in this worlde, where all things vually seem to goe out of order; the wicked flourishing in their vngodlinesse, when wee oft weepe and mourne: O Lord increase our faith, in all thy gracious promises.

a Cause vs through the cōfort of our faith & power of godlinesse wrought in vs therby, to growe vp to such a full assurance, that we are the true heires of thy Kingdom, that we may easily ouercome all the hinderances of the world, b & hauing the

13 And because we now liue by faith, and not by sight, the wicked are flourishing where all thy children are afflicted, Oh Lord increase our faith in all thy promises.

a Cause vs that through the comfort of our faith, & power of godlinesse we may grow up to a full assurance, that we are the true heires of thy Kingdom, & may overcome all hinderances, b that being faithfull to

1. Petition.

13 And in the meane time seeing we liue by faith to increase our faith.

a That growing to full assurance we may overcome the world.

3 *Petition.*

6 And remain
faithfull to
the death.

*the death wee may
haue the crowne of
life.*

the patience of Saints
wee may bee faithfull
to the death, vntill
thou set the crowne
pon our heads.

14 To be fil-
led with peace
ioy and righ-
teousnes:

That all may
see of what
kingdome we
are: and we
enter into
our ioy.

14 *Fill our hearts
with such peace &
ioy, with all the
fruits of righteous-
nesse, that all may
see to what King-
dome we belong, &
wee may enter into
thy ioy.*

14 Fill our hearts
with such peace of co-
science, & ioy in thee,
with all the fruites of
righteousnesse, incou-
raged by thy sweet
promises, that all o-
thers may see to what
Kingdom we belong,
and that we our selues
may feele daily the be-
ginning of it in our
selues, so entring into
thy heauenly ioy.

The third Petition.

1 To pray that
we may de-
clare our
childlike af-
fections, zeal,
& thankful-
nes by doing
his heauenly
will.

Thy will be &c.

1 *And that our
child-like affecti-
ons with our zeale*

Thy will bee done
in earth, as it is in
Heauen.) 1 And that
our childe-like affecti-
ons towards thy hea-
uen

uenly Maiestie, our
zeale for thy glory, &
thankfulnesse for thy
Kingdome, may bee
more manifest to all
the worlde; quicken
vs to doe thy heauenly
will, and commandement,
chiefly thote with which
thou hast fully acquainted vs,
how thou wilt haue
vs to walke, and keepe
thy watch; 4 and that
with as much readines
as thy angels in heauē.

2 And wherein we
are too short, accept
(good Father) our wil
for the deed.

3 Let it bee our de-
light to stand euer in
thy presence, to en-
quire thy diuine plea-
sure, both by reading
and hearing thy hea-
uenly word & asking
of

and thankfulnes,
may more appeare
to all the worlde;
quicken vs to doe
thy heauenly will,
chiefly that where-
in thou hast shew-
ed vs how thou wilt
haue vs to walke,
as that we may do it
cheerfully as the
Angels.

2 *Pardon our*
imperfect seruice,
and accept our wil
for the deed.

3 *Let it bee our*
chief desire to
stand in thy pre-
sence, to enquire
by all holy meanes
and in all humility
to knowe what thy
diuine pleasure is:

3 *Petition.*

4 As cheerfully
as the Angels.

2 To accept
our wil for
the deed.

3 That wee
may delight
to enquire
his will by all
meanes.

3 *Penion.*

Having Dauid's Eccho, I am heere Lord.

vouchsafe to manifest thy good will vnto vs for our direction. And euer so soon as thou hast made it known vnto vs, a gine vs Dauid's Eccho to say, I am heere lord to doe thy will, thy Law is within my heart.

4 To prepare for troubles, & humble our selues vnder the as his obedient children: Making right vse of them.

4 Moreover, seeing it is thy decree, that through many troubles wee must enter into thy kingdom, good Father gine vs hearts to looke for them, and withall subdue our corrupt wils to thy holy will, that

of others, and also by earnest prayer, with faithfulness in all our calling & true humility. And euer so soon as thou hast by any meanes made known vnto vs, what thy good will is, gine us therewith Dauid's Eccho, that without consulting with flesh and blood wee may say forthwith, I am heere Lord, to doe thy will, yea thy lawe is within my hart: that so all our seruice may be freewill offerings vnto thee.

4 Furthermore, whereas it is thy decree, that thorow many troubles wee must enter into thy heavenly Kingdome, (good Father) frame our corrupt willes vnto thy hea-

heavenly will : & giue vs
grace both to looke for
them, & euer to humble
our selues vnder thy
hande, as thy obedient
children, seeking alwaies
to pacifie thee, searching
immediately the mea-
ning of thy rods, and a-
mending whatsoeuer is
amisse, & without once
whispering against thy
diuine Ma:estie.

b Assure vs that thou
shalt louest vs, euen when
thou correctest vs most
sharply, and art working
our good; and wilt in
thy due time giue a hap-
py end to all our trou-
les, and cause thy lo-
uing countenance to
shine on vs againe, when
we haue made the right
vie of them, and truely
profited by them.

§ And if it shal be thy
Y good

*humbling our
selues vnder thy
hands wee may
enquire the true
meaning of thy
rods, & also try
and reforme our
sins immediat-
ly a without
once whispering
against thee.*

b *Assure vs
that in loue thou
so werkest our
good in all our
trials, euen whē
thou smitest vs,
& wilt giue vs a
happy issue in thy
due time, when
we haue rightly
profited by them*

§ *And if it
shall be thy good*

3 *Petition.*

a Without
whispering.

b To be affu-
red that God
doth all of
loue for our
good, & will
giue a happy
issue.

§ That we
may not faile

3. *Petition.*
as euill doers,
but onely for
righteousnes.
1 Pet. 4. 15

a To take vp
our crosses
with ioy and
thankfulness.

b Looking at
our Sauour.

6 That we
may not doe
any thing a-
gainst his re-
uealed will,
to obtaine ne-
uer so great
a good, which
we imagine.

pleasure to call
vs to suffer for
thy name; keepe
vs that wee may
suffer as thy own
childre for righ-
teousnesse: a and
then to take vp
our crosses with
thankfulness, re-
ioicing that thou
countest vs wor-
thy that honour;
b and looking
stedfastly at our
Lord and Sau-
our, who hauing
first troden that
way before vs,
sits for ever in
glory at thy
right hand.

6 But keep vs
that wee doe not
any thing a-
gainst thy re-
uealed will, to
procure thereby
neuer so great
a good; seeing

good pleasure to call vs
to suffer for thy name,
keepe vs that we may not
suffer as euill doers, or
busie bodies for meddling
in things without our
calling, so to bring cro-
ses on our selues, but as
thine owne children for
righteousnes. a And thus
make vs to take vpon
crosses, with al ioyfulness
& thankfulness, that thou
accountest vs worthy
that honour; b looking
stedfastly at the great re-
ward holden forth vnto
vs, in the hand of our
Lord and Sauour, who
hauing troden that way
before vs, is there highly
exalted to raige for ever.

6 Keep vs that we ne-
uer go against thy reuea-
led will, whereby thou
hast conuincd our con-
sciences, vnder pretence
either

either to honour thee, or
do any seruice vnto thy
Church, or for neuer to
great a good : seeing
thou canst & wilt main-
taine thine owne honor
and causes, and laue thy
Church, effecting what-
soeuer is best without
our sinne. That we may
euer truely pray, *Thy
will be done in earth as it
is in heauen.*

The fourth Petition.

Give vs this day our
daily bread.] And
then (oh deare Father)
when thou hast given vs
such hearts thus to seeke
thy will, to the end that
the worlde may see the
tender care that thou
hast for vs, and how
thou dost fulfill vnto vs
all thy promises, and

Y 2 that

thou canst and
wilt maintaine
all thine owne
causes, & effect
what-soeuer is
best without our
sinne. That wee
may euer truely
pray, *Thy will be
done in earth as
it is in heauen.*

4 Petition.

In the fourth
Petition.
To the end
that all may
see the tender
care of our
heavenly Fa-
ther for vs,
that we may
attend the do-
ing of his will.
To pray for
the comforts
of this life.

4 Petition.

1 To pray for
all the comforts
of this life.

2 To shew vs
his fatherly
providence.

3 And to di-
rect vs to the
meanes to
serue the same
Chiefly in our
particular
calling, auoi-
ding the con-
trarie.

*we may the bet-
ter attend the
seeking of thy
glory and good
pleasure; vouch-
safe vs the com-
forts of this pre-
sent life.*

*2 Shew vs thy
love in promi-
ding for vs in
due time. Feede
vs with thy hie
Manna.*

*3 Direct vs to
use all paineful-
nesse and holy
wisdom, chiefly
in our particu-
lar calling, with
all the means to
serue thy provi-
dence: auoiding
whatsoeuer may
binder our com-
fort or hurt our
state.*

that wee likewise may
wholly attend the see-
king of thy glory, in the
inlargement of thy king-
dome, and doing of thy
will; I vouchsafe vs gra-
tiously all things meete
for the comfort of this
present life.

2 Shew vs thy fatherly
loue, providing suffi-
ciently for all our neces-
sities in thy due time.
Feede vs with thy hid-
den Manna.

3 Direct vs to vse all
the holy meanes, which
thou hast appointed to
serue thy diuine provi-
dence; both painefulnesse,
thrift, & godly wisdom,
chiefly in our particular
calling; auoiding as wa-
rily whatsoeuer may any
way endanger vs, make
our liues vncomforta-
ble, or hurt our estate.

2 Grant

3 Grant vs grace also
euermore in all humili-
ty to commit our selues
vnto thy fatherly prote-
ction, walking in thy
waies, not fearing what
man can doe vnto vs;
remembering that our
times are in thy hands,
to continue so long as it
pleaseth thee.

4 Make vs euer to re-
mēber that vnto thee thou
who hast giuen vs our
liues doe preserue them,
we cannot continue one
moment, And to know
that of our selues wee
haue no power to get
one morsel of bread, vn-
lesse thou both shew vs
the meanes & after in-
able vs to vse the same, &
giue a blessing to them.

5 Humble vs in the
sense of our vilenesse
that wee are so farre off
Y 3 from

3 Grant vs to
hide our selues
under thy watch
full protection
without feare,
knowing that
our times are in
thy hand to con-
tinue as pleaseth
thee.

4 Make vs
able to consider
that of our selues
wee cannot pro-
long our liues
one minute; nor
haue any power
to get one mor-
sel of bread vn-
lesse thou both
shewe vs the
meanes, assist
vs to vse them,
and giue a bles-
sing to them.

5 Humble vs
herein, that wee
are not worthy

4 Petition.

3 To commit
our selues
wholly to his
protection,
depending on
him without
feare.

4 To know
our owne
frailtie.

4 And vnabi-
lity to get a
crum of bread
or to see or
vie the means

4 To be hum-
bled in the
sense of our
vnworthines
of bread

4. *Petition.*

the least crum of bread, which we are taught to beg daily.

from deleruing eternall life, that wee are not worthy of the least crumme of bread which thou hast taught vs to begge daily.

4 To know that we are v-turpers of it, and of all other things,

4 Vntill they be giuen vs in Christ, hauing lost all in Adam.

6 *Make vs to knowe that vve are but vsurpers of it, & of what-soeuer else wee haue, a vnlesse we be in Christ, and so haue all by him, because we hauing lost all, can haue no right to any thing vntill it be restored vnto vs in him who is Lord of all.*

6 And grant vs to knowe, that when wee haue it, wee are but cheeues and vsurpers of it and of whatsoeuer else we possesse, and to make a dreadfull account for it; 4 vnlesse thou giue it vs in Iesus Christ. Because wee hauing lost all through Adams transgression, can haue no right vnto it againe, vntill be restored vnto vs, in our Lord and Saviour.

6 To get more assurance of our title in Christ.

6 *Increase our assurance, that thou hast giuen him vnto vs, that vvee may haue a title to*

6 Vouchsafe therefore to increase our assurance that thou hast giuen vs thy Sonne who is Lord of all, that in him wee may

may

may be certaine, that we haue a true title to whatsoeuer we enioy.

7 Giue withall both power and strength to thy good creatures, to nourish and comfort vs, remoouing the scourge which our sinnes deserue.

[Bread.] 6 Bestow vpon vs contented and thankful hearts, with the estate wherein thou settest vs, though we haue but bread; and grace to see & acknowledge thy wise and tender providence, as well in want as plenty; being vndoubtedly assured that thou canst and wilt make bread alone to satisfie vs abundantly, when other means faile.

[This day.] 9 And if thou shalt euer bring vs into that

whatsoeuer we enioy.

7 Blessè thy good creatures to nourish and comfort vs, and remooue from them the curse due vnto our sinnes.

8 Giue vs contented hearts, though we haue but bread, acknowledging thy Fatherly providence as well in want as plenty; and that thou wilt make euen bread sufficient wth other means f. i. e.

9 And if wee shall euer to haue no more bread for

4. Petition.

7 For power to the creature to nourish vs.

8 For contentation with our estate.
and to see the Lords providence in bread alone.

9 And when we haue but for the day, nor any meanes;

4 *Petition.*

To pray to be
able to call
our selues
wholly on the
Lord without
fainting.

*the present day,
nor any meanes
to succour; then
strengthen vs to
cast our selues vpon
thee without
fainting, and so
shew that we liue
not by bread on-
ly, but by thy po-
wer and tender
care and bles-
sing.*

10 To pray
for assurance
that the Lord
will neuer let
vs want that
is good.

*10 Certifie our
consciencs that
though wicked
men may be hun-
ger starued, yet
thou wilt neuer
let any of vs that
serue thee faith-
fully, being heirs
of thy kingdome,
to want any
thing that is
good for vs.*

that itrait, that wee shall
haue no more but for
the present day, nor any
meanes of succour in the
world; then it strengthen
vs to giue thee glory
by casting our selues
wholly vpon thee, with-
out impatience or fair-
ting; that wee may be-
lie euen then to shew
our confidence in thee
and how wee liue not by
bread only, but by every
word proceeding out of
thy mouth.

10 Certifie our con-
sciencs aforehand, that
howsoeuer wicked men
bee they neuer so rich,
may starue with hunger
before they die. yet thou
wilt neuer let vs thinke
owne obedient children
and heires of thy king-
dome, to want any thing
that shall be good for vs;
but

4 but that thou wilt rather worke extraordinarylie, when ordinarie meanes faile, and wilt cause our enemies to feede vs if our brethren forget vs, the very fowls to bring vs bread, and the heauens to powre dawne a blessing.

11 And therefore (good Father) let vs alwayes bee reuerently afraid of dishonouring, or grieuing thee by carking cares aforehand, for prouision for vs or ours; & much more of murmuring, or impatience, or fainting in any such tryals, wherunto our sinfull natures are extreamely inclined.

12 Make vs able to sanctifie thy great name, in vsing onely the means to serue for thy protection

about will worke extraordinarily causing our enemies to feede vs, or the fowles to bring vs meate rather then we shall want.

11 Keeps vs therefore, abiding Father, from carking cares aforehand, for prouision for vs or ours; and much more from murmuring and impatience wherby thou art dishonoured and provoked.

12 Make vs able to sanctifie thee, vsing onely the means for thy protection,

4 Petition.
4 But worke extraordinarily, when ordinarie means faile.

11 To be afraid of dishonouring thee by carking cares aforehand or impatience in tryals.

12 To pray to be able when we haue vsed onely the meanes to refer the blessing to the Lord.

4 Petition.

and prouidence, commending our selues and all thy successe wholly vnto thee, being certainly assured that thou canst not faile vs, nor forget vs.

tion and prouidence, referring the worke and whole successe vnto thy heavenly maiesty alone, being certaine that thou wilt make all to prosper as shall be best, and that thou canst not faile vs nor forsake vs.

13 To haue a holy vse of all Gods gifts to our saluation, namely of our riches.

13 And when thou dost bestow thy gifts vpon vs, make vs to behold thy goodnes in them, vsing them holily, that al may further our saluation.

13 And when thou doest bestow those thy gifts vpon vs, giue vs a holy vse of them, that euen our riches and all outward benefites may further our saluation, and that we may see thy goodnes in them.

a Neuer abusing them.

a Neuer suffer vs to abuse them to satisfie our lusts, or to puffe vs vp, or set our confidence and trust vpon them making them our gods.

4 Oh neuer suffer vs to abuse them to satisfie our sinnefull desires; or puffe vp our proude heartes; or make them our gods, putting our confidence or felicity in them.

14 To imploy them to the

14 Teach vs to imploy them

14 Teach vs to imploy all

all that thou hast vouchsafed vs, to the maintenance of thy religion, with all the holy endes which thou hast ordainned them for: and especially for the reliefe and comfort of our poore brethren, for whome thou hast taught vs to pray daily as for our selues; and to whome thou hast also giuen an interest in the vie of our goods.

15 Giue vs bowels of cōpassion towards the poore and needy, that we may take off euery heauen burden, releue the oppressed, deale our bread to the hungry soules, that their backs and bellies may blesse vs, and that thou maist remember vs in the day of our aduersitie, & we lay

maintaine to worship and seruice, and performe all holy duties, especially for the reliefe of thy children, for whom we are to pray daily, and to whom thou hast giue an interest in the vse of the.

15 *Giue vs hearts full of compassion towards the poore, to comfort & to refresh their hungry soules; that to their backs and bellies may blesse vs, & that thou mayest remember vs in the day of trouble.*

4 *Petition.*
ends appointed, first & chiefly, to maintaine Gods religion, and relieue his seruants.

Esa. 48.6.7.8.9
10. 11. &c.

15 *To pray*
for bowels of compassion towards the poore.

5. Petition.

a So to shewe
our homage
to God there-
in, & loue to
his children.

b And the
communion
of Saints, wait-
ing for the
ioyfull sen-
tence.

And seeing
our finnes on-
ly doe hinder
all these things
which we haue
begged,

a *Inable vs here
in to shewe our
thankesfuines to
thy beautie ma-
iestie, loue to thy
childre, & chief-
ly the most ex-
cellent; b and
therein the true
practice of the
Communion of
Saints, waiting
for the ioyfull se-
ntence. Come ye
blesed of my
Father, receiue
the kingdome
prepared for
you, &c.*

Forgiue vs
our trespasses.]
And whereas our

lay vp a sure foundati-
on against the time to
come.

a *Inable vs herein to
shewe forth our homage
to thy diuine Maiestie,
that wee hold all of thy
goodnesse; and declare
the loue wee beare to
thy children for thy sake
and chiefly to them that
most excel in thy graces;
b and so the true practice
of the Communion of
Saints, waiting for that
ioyfull sentence from
our Lord and Sauour;
Come yee blessed of my Fa-
ther, receiue the Kingdome
prepared for you, for when
I was hungry, you gaue
me meat.*

The first petition.

Forgiue vs our tres-
passes.] And where-

as our sinnes onely doe hinder our assurance, that wee are thy children, and cause vs that we can neither beholde thy glory, nor feele the power and happinesse of thy kingdome; neither yet haue that full securitie for thy fatherly providence and protection from all euill, which otherwise we should find; and do morcouer bring all contrarie euils vpon vs, and therefore thou hast taught vs to cry euery day, *Forgiue vs our trespasses*: 1 Pardon (good Lord) & remooue all our iniquities which keepe away these good things from vs.

4 And that wee may cry more earnestly for forgiuensse, neuer giuing thee rest vntill wee haue

sinnes onely doe hinder, and turn from vs all these blessings which we haue begged, and bring innumerable euils vpon vs, in steed of them, & so make vs most vnhappy: whereupon thou hast taught vs to cry euery day, Forgiue vs our sins: 1 Pardon, good Lord and remoue all our sinnes out of thy sight, which hinder all these good things from vs.

a And to this end that we may neuer giue thee rest, vntill we haue gotten this

5 Petition.

1. To pray for pardon of all our sinnes.

a Because herein alone stands all true comfirt.

5 *Petition.*

assurance of pardon, teach vs that herein is all true happinesse, & without this we are most miserable, & without all hope of comfort, and of all thy creatures most unhappy.

have attained it; teach vs that heerein alone stands all true peace and blessednesse, when wee have this full assurance sealed in our hearts, that our sins are pardoned; and that all they whose sinnes are not remitted, are most accursed and unhappy.

1 To be able to see the hainousnesse of sinne.

2 In the fearfull punishment of the Angels.

2 Shew vs also the hainousnesse of sinne, declared 2 in the fearfull punishment of thy most glorious Angels the excellentest of all thy works, whom for one sin thou didst throw downe into hell, to be reserved in chaines of darkness to the iudgement of the great day.

2 And to this end shew vs (good Father) the hainousnes of sinne, by making vs to consider aright thy wrath declared against it from heauen, 2 first in the fearfull punishment of thy most excellent creatures the Angels, whom for that one sinne, even because they were not content with their estate, thou hast cast downe into hell, to be reserved in chaines of dark-

darknes vnto the iudgement of the great day, then to bee damned to endlesse torments.

b And afterwards in our first parents, cast from their happy estate, for eating the forbidden fruit, for whose transgression alone, all the curses of this life and that to come, fell not only vpon themselves, but also all their posterity, euen all of vs being wrapped in the same condemnation, vntill we be deliuered by Iesus Christ, & for which all the creatures may bee euer iustly armed against vs.

c Open our eies to see this thy wrath against all vngodlines yet more fully, not only vpon the wicked in the generall destruction of the old world and

b And afterwards in our first parents cast out of their happy estate, accursed in themselves and all their posterity, euen all of vs, vntill we obtain deliuerance by laying hold on our Lord and Saviour, and for which all the creatures might be iustly armed against vs.

c Make vs able yet more plainly to behold the same, in the generall destruction of the old world;

5 Petition.

b Of our first parents.

c Of the old world.

g Petition.
d Sodome.

e Fell prepa-
red for the
wicked.

f And in the
punishment
of Gods dea-
rest seruants:
As Moses.

d turning Su-
dom into ashes
for a warning to
all posteritie,
e preparing hell
for an euera-
lasting punishment
to all vnbele-
uers and impe-
nitent sinners.

f Set before
our faces thy te-
meritie against
thine owne dea-
rest children, as
in cutting off
Moses (only for
that hee did not
anctisise thee as
the waters of
Brisfe) that hee
could not enter
into Canaan the
promised land,
after he had led
thy people forty
yeeres towards
it, and now
brought them to
the verie bor-
ders of it, and
might stand and

and in turning the filthy
Cities of Sodome & Go-
morrah into ashes, to re-
maine as eternall monu-
ments to all posterity;
e & in preparing the lake
burning with fire and
brimstone, for an euera-
lasting punishment to all
vnbelecuers, & impeni-
tent persons; but euena
gainst the sins of thine
owne deare children.

f Set before our faces
that heauie punishment
vpon thine owne faith-
full seruant Moses for so
small a fault in our ac-
count, (as not honoring
thee before the people
in beleueing and auo-
ching thy power and
truth) that thou diddest
cut him off from entering
into Canaan, which of all
earthly things hee must
needes most desire, be-
cause

cause it was the land of promise, the type of heaven, and also in that thou didst this after that hee had led the people fourtie yeeres towards it.

g And besides the punishment of *Dauid* and his house for that one sinne, that thy hand did so pursue him and his, all his life long; and so thy sharpe corrections laid vpon all other thy dearest seruants registered in thy book. h Lord teach vs yet more rightly to conceiue the vilenesse of sin by this one thing chiefly, that the least transgression of thine elect, could neuer haue beene ransomed, but by the vnspeakeable torments of thine owne beloued Son, the Lord

Z

of

*Looke into session
goe no further.*

g *Peterson.*

g *Dauid.*

g *And besides the punishment of Dauid, & his house all his life long, & the fearful iudgements on many of thine own faithfull seruants. h Teach vs to conceiue aright of the vilenesse & danger of sinne heereby, that the least sin of thine elect could neuer haue beene ransomed, but by the sacrifice of thine owne deare Son;*

h *And chiefly that vpon our Sauiour himselfe in his vnspeakeable torments.*

1. *Petition*

and how thou
didst powre out
vpon him the full
vials of thy
wrath to cause
him to sweat
that bloudie
sweat, & to cry
My God why
hast thou for-
saken me.

of glorie; taking our na-
ture, to become a sacri-
fice, to appeale thy
wrath, and to satisfie thy
iustice. How thou didst
powre out vpon him,
the full vials of thy
wrath, to cause him to
sweat drops of blood,
and to cry out; *My God,
my God, why hast thou
forsaken me?*

2. To haue
some sense of
the innumera-
ble euils
which each
sin brings.

3. *Giue vs a con-
tinual meditati-
on hereof, and
of the innume-
rable euils which
euerie sin brings
on thine owne
children, vnles,
they be preuen-
ted by speedy re-
pentance.*

3. Giue vs some true
sense hereof, and withall
this grace to keepe a cō-
tinuall remembrance of
the innumerable euils,
which euerie sin brings
euen vpon vs thine owne
children, in our soules or
bodies, goods, name,
friends, or labours, vn-
lesse wee preuent them
by speedy and vnfeined
repentance.

Vpon Gods
own children

Vnlesse they
be preuented.

4. Especially
how they de-
prive vs of
Gods protec-
tion and pro-
vision.

4. Especially de-
termining vs of ali-
vns comfort of

4. Especially to consi-
der how thereby we are
left

left wholly destitute of thy protection and providence, and deprived of all comfort and power in prayer, so long as we remain therein; and also of many extraordinary experiments of thy bountie, which otherwise wee should finde.

power in prayer, so long as we remain therein without repentance, beside the losse of many extraordinary favours, which wee might certainly expect.

5. Petition. All power in prayer & many extraordinary experiments.

4. Make vs able in comfort to comprehend the greatnesse of sinne, & by the infinitenesse of thy glorious Maiestie against whom each sinne is committed. b Shew vs how our iniquities are increased heereby also, that they are committed, contrarie to our high calling to bee Christians, and heires of thy kingdome. c And also against such abundant mercies, both ordi-

4. Shewe vs withall the baseness of our sinnes, and how they are increased being committed not onely against thy glorious Maiestie, but more also contrarie to our high calling, & abundance of thy mercies.

4. To be able to comprehend in some sort the greatness of our sinne, how it is increased, & how it is committed contrarie to our high calling, & abundance of thy mercies.

5. *Petition.**d* All meanes.*e* Our vowes*f* After pardon obtained.

d with so strong
meas to restrain
vs, *e* beside so ma-
ny vowes & pro-
mises of amend-
ment, *f* and that
after pardon for-
merly obtained
and sealed vnto
vs.

g. To haue
some sight of
the multitude
of our sinnes:
a being every
breach of
Gods Com-
mandement
in thought.
Rom. 7.7

b Or in omit-
ting the very
least duty, Gal.
3. 10.

5. Grant *vs*
some sight also of
the multitude of
our sinnes, how
they are without
number, *a* being
not onely every
breach of thy co-
mandements, in
thought, word, or
deed, *b* but euen
in omitting any
the least part
thereof, or doing
it without all our
hart & strength.

narie and extraordinary,
d with so many & strong
meanes to restrain *vs*;
e besides sundry vowes
and couenants renewed,
f and that after mercie
obtained, and pardon
formerly sealed, vpon
our promise of amend-
ment.

5. Open our blinde eies
to haue some sight also
of the multitude of our
transgressions, how they
are more in number then
the starres of heauen,
a seeing they are euerie
breach of thy diuine will
reuealed vnto *vs* in the
Law and Gospell, and
that not onely in
thought, word, or deed,
b but euen in omit-
ting of any part thereof,
or doing it without all
our heart, and all our
strength.

And

c And besides the fail of our first parents whereby wee are all the children of wrath, and vnder thy curse ; d make vs to perceiue the corruption of our sinfull natures received from thence, which as a leprosie doth wholly overspread vs, e whereupon we are so wholly inclined vnto wickednesse, that all the thoughts of our hearts, are onely euill continually ; so as wee cannot of our selues so much as thinke, much lesse will, any thing but that which is sinfull.

Vouchsafe vs some feeling of the hardnesse of our hearts, that wee are so little moued, either at the hearing of so many iudgements, or the inioying of so many
Z 3 mer-

c And beside the fall of our first parents, whereof wee are all guilty, d make vs to perceiue the corruption of our sinfull natures, e whereby we are so infected with sinne, that we are inclined vnto euill continually, and unable to thinke, much more to will any thing but that which is sinfull.

Grant vs some feeling of the hardnesse of our hearts, that wee are so little moued by thy iudgements or mercies to make any right vse therof.

5 Petition.

c Besides Adams sinne.

d The corruption of our nature.

e Being wholly carried to euill.

And the hardnesse of our hearts.

5. *Prison.*

8. For a continuall sense of our daily frailties.

9. Travelling vnder them.

10. Desiring to be deliuered Rom. 7. 24.

11. That wee may see our most grieuous faults both before our calling & since.

6. Give vs such a lively sense hereof, & of our daily frailties, infirmities, and vnsome lusts, flowing from this loathsome sinke, that is the feeling of this bondage of our corruption; b. wee may ever sigh, to be deliuered therefrom.

7. Set before our faces also the grieuous faults of our youth, and much more, those which wee haue committed since our high calling, contrary to our

mercies to make any right vse of them.

6. Give vs such a lively, and continuall sense hereof, together with the feeling of our dailie slips, wants, frailties, infirmities, imperfections, and noysome lusts, issuing from this filthie puddle of originall corruption in vs, & that wee may bee wearie of this bodie of sinne, & groaning vnder the bondage of this our corruption and sighing to bee deliuered from it.

7. Shewe vs also our most grieuous faults, not onely of our youth and ignorance, but those much more which wee haue committed, since thou hast called vs by thy grace vnto so high a dignitie, and conuincd

uined our consciences. *a* Chiefely set euer before our faces our open and scandalous finnes, whereby wee haue most dishonoured thee, causing thy Gospell to bee euill spoken of; grieved thy children, or any way hindered the saluation of others.

8. Open oureyes that by all these wee may see what debtors wee are, and how vnable to pay the least part thereof, but to lie in hell for euermore; *a* that we may cry continually with David, *Lord forgive vs our finnes, and blot out all our offences*; remember not our rebellions; wash vs thorowly, purge and cleanse vs; thus running euerie mo-

Z 4 men

a chiefly those whereby we haue dishonoured thee, to the reproch of thy Gospell, the grieue of thy seruants, or to the hindring the saluation of any soule.

8. Give vs grace that by all these wee beholding the infiniteness of our debt, *a* and our great miserie thereby, may runne continually to the fountaine of thy Sons blood, which is open to all the house of Israel for sinne and uncleannes, crying, *Wash me thorowly from my sin, purge and cleanse me.*

5. *Psittion.*

a Chiefely our scandalous finnes.

8. That by all these we may see what debtors we are,

a And may be driuen to cry for forgiveness, and to runne to the fountaine of Christs blood.

3 Petition.

9 That wee
may finde com-
fort in the al-
l-sufficiencie
thereof.

9 And yet that
the vgly viewe of
them may not
utterly dismay
vs, as though we
could not be pur-
ged from them:
comfort vs in the
infinite worth &
merit of thy Sons
bloud, which is
all-sufficient to
cleans vs throug-
hly, al'though wee
had all the sins
of the world vpon
vs, so long as
we can crie to be
washed therein.

ment to the fountaine
of thy sons bloud, which
is open to all the house
of *Israel*, for all sins and
uncleannesse.

9. And yet withall, that
wee may not bee utterly
ouerwhelmed by the
vgly viewe of the multi-
tude, or lothsomnesse of
our transgressions, as
though they could not
bee pardoned, nor wee
purged from them;
comfort vs in this, that
thy Sons bloud is of in-
finite merit; and al-suffi-
cient to wash vs from all
our iniquities, (though
they were the most hei-
nous sins that euer were
comitted, yea although
we had all the sinnes of
the world vpon vs) so
long as in a true feeling
and sorrow for them we
canne desire to bee
washed

walhed therein.

10. But because we are all very readie to deceiue our selues, imagining that wee are washed, when wee remaine still in our filthinesse; seeing thou neither callest, nor admittest of any, to this fountain, but them that come in true repentance for all their euill waies, fully purposing amendment; and in a liuely faith in thy sweete promises, desiring to growe therein; Oh grant vs grace, truely to see our particular sinnes, and the vilenesse of them. Make vs able in the sight of them, and the sense of our estate and danger by them, to mourne bitterly for them, looking at thy Sonne, whom we have pierced

10. And to this end that we may not bee deceiued in our imagination, seeing thou admittest none to this fountain, but onlie them that come in true faith, and unfained repentance for all their euill waies, resolving to liue a new life and crying after this fountaine: Make vs able in the sense of our vilenes by nature, & our particular sinnes, to mourne bitterly when we looke at thy Sonne whom we haue pierced thereby.

5 Petition.

10. To the end that we may not be deceiued in the forgiveness of our sinnes;

To pray for true repentance & faith, which are the vnseparable companions of forgiveness. Heb. 10. 16.

17.

5. *Petition.*

11. To hate all sin, and to be afraide of defiling our selues againe.

a To try both our faith and repentance, by the word, to be sincere.

b And such as haue beene wrought in vs by the Gospel, & do increase and growe.

11. Give vs hearts so to hate all sin, that wee may bee afraid of euer defiling our selues againe, sinning against that most pretious blood.

a Help vs to try our repentance and faith by thy heavenly word, to be such as are sound, & haue been wrought in vs by the preaching of the Gospel, and doe continually increase, which are the certaine evidences thereof.

pierced thereby.

11. Make vs so to hate and abhorre them, that being once purged in this Lauer, wee may bee euer afraid of defiling our selues againe, by sinning against that most pretious blood.

a Helpe vs to try both our repentance and faith, by the holy rule which thou hast given vs in thy Law and Gospel, that we may know them to be such, as will abide the triall, and not hypocriticall; *b* and such also as haue beene first wrought in vs by the powrefull preaching of thy Gospel, and doe continuallie increase and growe; which are the infallible evidences, that they are found

ound and sincere,

12. Giue vs hearts to be dayly examining, and iudging our selues, that we may escape thy iudgment.

13. We entreate thee also againe for our sinnefull Realme; a to pardon all the fearefull prouocations thereof, and to be pacified at the instant prayers of thy faithfull seruants, crying vnto thee in all places, by the bloude of thy Sonne, which speaks better things than the bloude of ABEL. Let that cry still preuaile against the cry of the sinnes, that thy mercie may be magnified in all the world, and the innocent may still deliuer the Land.

As

5 Petition.

12. Grant vs grace to iudge our selues daily, that wee may not be iudged of thee

13. Remember vs also, we intreat thee againe, for our sinfull land; a though euen the earth be corrupt, and the cry of the sinnes exceeding great, yet let the cry of vs thy children in euery corner, preuaile against the cry of the sinnes, that thy mercy may be magnified in all the world.

12. That wee may continually examine and iudge our selues.

13 To pray againe, for pardon of the sins of our land.

At the instant prayers of Gods seruants by the bloud of Christ

5 *Petition.*
 Whereas wee
 must pray to
 be forgiven as
 we forgive;

As we forgive,
 &c.] And as thou
 hast taught vs to
 pray ouerly so to
 be forgiven, as we
 forgive others;
 assuring vs, that
 if we doe forgive,
 wee shall bee for-
 given, and other-
 wise we shall ne-
 uer be forgiven:

1. To pray a-
 gainst all mali-
 cioulnes, and
 desire of re-
 uenge.

1. *Change our
 malitions and
 proud hearts,
 which are most
 vehemently car-
 ried vnto reuenge.*

¶ That though
 we hate the
 sinnes of the
 wicked, and
 reioyce in the
 execution of
 Gods righte-
 ous iudge-
 ments on the.

¶ And although
 we hate the man-
 ners and compa-
 ny of the wic-
 ked and whatso-
 euer is in them,
 whereby thou art
 dishonoured and
 prouoked, & re-

*As wee forgive them
 that trespasse against vs.]*
 And wherreas thou (O
 holy & gracious Father)
 hast taught vs cuer to
 pray to bee forgiven, as
 wee forgive them that
 trespasse against vs, tel-
 ling vs plainly that if wee
 doe forgive others for
 thy cause, thou wilt also
 forgive vs; and contra-
 rily, that if wee will not
 forgive others, wee shall
 neuer bee forgiven:

1. Change (good Lord)
 the wickednesse of our
 sinfull hearts, which are
 most strongly bent to
 malice and reuenge.

¶ And howsoever we
 hate the manners and
 company of the wicked
 and whatsoever else is
 in them, whereby they
 dishonour thee, or shew
 themselves to bee thine
 ene-

enemies, and that wee
reioyce in the execution
of thy righteous iudge-
ments, whereby thou
gettest thy selfe glorie
vpon the proud enemies
of thy Church : *b* and
although wee doe also
pray daily for the con-
founding of all their
wicked practises and de-
uises ; yet Lord grant
vs hearts to seeke the sal-
uation of all sorts in all
loue and compassion, be-
cause we know not whe-
ther they belong to thine
eternall election.

2. Especially for them
that are but our ene-
mies vpon priuate re-
spects, giue vs grace that
insteede of seeking re-
uenge, we may pray ear-
nestly for them, that
they may see their sins,
and haue their hearts
changed,

*ioyce in the ex-
ecution of thy
righteous iudge-
ments, b & pray
daily for the con-
founding of all
the wicked prac-
tices and deuises
of the enemies of
the church ; yet
grant that wee
may seeke the sal-
uation of all sort,
in tender com-
passion.*

*2. And for the
that are our ene-
mies, but vpon
priuate respects,
giue vs grace to
pray earnestly
for them, that
they may repent
and obtaine mer-
cie.*

5 Petition.

b And pray
for confound-
ing their e-
uill practises :
Yet that wee
pray for, and
seeke their
saluation.

1. For them
that are our
enemies on
priuate re-
spects, to pray
their sin may
be pardoned.

5 *Petition.*

And that wee
may seeke to
pacifie them,
and gaine
their loue.

*a Make vs to
walke wisely to-
wards them, and
euer to seeke to
pacifie them, by
offering them ful
satisfaction, and
doing them any
good, so farre as
may stand with
their saluation,
and the credit of
the Gospell.*

6 To heape
coales on their
heads.

*b Inable vs
hereby to heape
coales vpon their
heads, eicher to
gaine them to
Christ, or leaue
them more with-
out excuse; & to
scale vp to our
selues a full re-*

c To get full
assurance of
forgiuenesse
to our selues.

changed, and so obtaine
pardon.

*a Make vs able to walk
wisely towards them:
And morcouer vouch-
safe that wee may seeke
to pacifie them, by of-
fering them reconcilia-
tion or full satisfaction,
dooing them good, or
gratifying them by a-
ny kindnesse, so farre
as may stand with their
saluation, and the cre-
dit of thy Gospell; euen
when they hunger to
feede them, and when
they thirst to giue them
drinke.*

*b Inable vs hereby to
heape coales vpon their
heads, as thou hast
commaunded;
to gaine them by our
Christian kindenesse,
or to leaue them more
without excuse; & and*

to

to seale vp to our selues
a most plentifull assu-
rance of a full remis-
sion of all our sinnes
thereby.

The sixth Petition.

[*Lead vs not into tempta-
tion, but deliuer vs
from euill.*] And seeing
(O tender Father) that
our deadly enemy seeks
houerly by his tempta-
tions to drawe vs to
offend against thy hea-
uently Maiestie to disho-
nour thee, and to make
vs his vassalles to doe
his will, so to strippe vs
utterly both of thy pro-
tection and prouidence,
and to cause thee to
leau vs into his hand,
to bring vpon vs thy
wrath, with all the e-
uils following vpon sin;
whereupon our Saviour
hath

*mission of all our
sinnes thereby.*

Lead vs not
into temptatiō,
but deliuer vs
from euil.] And
*(seeing our deadly
enemie seeks
houerly to tempe
vs to offend, to
dishonour thee,
and become his
vassals, that thou
mightest leaue vs
into his hand to
execute his ma-
lice vpon vs, and
bring vpon vs
all the euills
which follow sin,
whereupon our
Saviour hath
taught vs to pray*
Lead vs not in-
to temptatiō:

6 Petition.

Seeing Satan
seeks continu-
ally by tempta-
tion to draw
vs to sinne, to
prouoke the
Lord against
vs, and bring
some euill vpon vs.

5 *Petition.*

1. To pray we may see the danger we stand in each houre.

a For the multitude of damned spirits.

b For their power to tempt and destroy vs in a moment.

1 *Open our eyes (good Father) to see our continual danger, that so we may escape his power.*

a *And first for the multitude of damned spirits, ranging vp and downe as roaring Lions to deuoure vs.*

b *Teach vs to know that they are able to bring vs to as fearefull sins as euer were committed, and also to destroy vs utterly in a moment with all that we haue, if thou giue them leaue, and dost not preserve vs.*

hath taught vs to pray alwaies, *Lead vs not into temptation, but deliuer vs from euill:* 1 Good Lord leaue vs not vnto him for our sinnes, but open our eyes to see the danger wherein we stand continually.

a And first shew vs our perill for the multitude of those damned spirits that range vp and downe day and night with a deadly malice, seeking to deuoure vs.

b Teach vs to know (Oh holy Father) what their power is against vs, if thou doe not restrain it; that they are able to bring vs to as fearefull sins as euer they brought any of thy seruants vnto, & to destroy vs utterly in a moment both soules and bodies: with

with all that euer thou
hast giuen vnto vs, if
thou preferue vs not.

c Acquaint vs with
their deepe subtilties,
both in fitting their
temptations to our par-
ticular natures and dis-
positions, to our con-
ditions, callings and
occasions which they
know perfittly; and how
they alwaies dogge vs
at the heeles, watching
vs and their meetest op-
portunities; whereby
they take the fittest ad-
uantage to ouercome vs,
as against Eue & Dauid.
Chiefly how they wil at
one time or other soli-
cite vs to those sinnes,
wherein wee haue beene
formerly ouertaken or
wherby they haue most
preuailed against thy
dearest seruants.

Aa Make

6. Petition.

c Acquaint vs
with their subtil-
ties in fitting
their temptati-
ons to our parti-
cular estates and
dispositiō, which
they know, by
dogging vs euer
and taking their
fittest aduanta-
ges. And how
they will sollicite
vs to those sinnes,
whereby they
haue most pre-
uailed against vs
formerly, or a-
gainst other thy
dearest seruants.

c Because of
their subtil-
ties;

Whereby they
knowing our
dispositions,

Mark and take
all aduantages

6. Petition.

To sollicite vs to those sins wherein they are most like to preuaile: drawing vs on by degrees to yeeld first to smaller matters which the world accounts no sin.

Or not to auoide the occasions of temptation, or neglect our calling.

Cause vs to remember how they use also to draw vs on by degrees. As first to yeelde to some smaller matters; which are accounted no offences; or to thrust our selues careleslie or without warrant into the danger & occasions of temptation, neglecting the calling laid vpon vs, as Dauid to lie on his bed in the afternoones, and to satisfie the pleasures of his eye: instead of looking to the affaires of his Kingdome.

Make vs euer to remember their craft in egging vs on by degrees, as first either to yeeld to some smaller matters which the world accounts no fault but trifles, or too much precisenesse; as *Eue* to eye the forbidden fruit, and to reason with the serpent about the temptation: or else in hardening vs not to auoyde the danger & occasions of the temptations, but thrust our selues into them carelesly without any warrant, neglecting the calling laid vpon vs, as *Dauid* to lie idly on his bed in the afternoones, following the pleasures of his eye instead of looking to the great affaires of his Kingdome.

Make

d Make vs able yet more fully to conceiue of our perpetual danger, through their innumerable allurements and baits to deceiue vs, both of the credit and estimation of the world, with the riches and pleasures thereof; which they euer hold forth and profer vnto vs; if wee will follow their persuasions.

d Make vs able to consider how they haue all the baits of the world, both the credit, riches & pleasures thereof, which they euer holde forth and profer vnto vs if we will follow their aduice.

6. Petition.

d For their innumerable allurements and baits of this world, Which they proffer.

e Prepare vs to looke for their threatnings, not onely at the losse, or at the least the hazarding of all these, but more also, the hatred, disgrace and reproch of the world, with depriving vs of all comforts, the losse of our goods, with many other euils, at the hands of malicious men; if we will bee

e And otherwise prepare vs to looke for threatening, not onely of the losse of all these, but also of all comforts, with hatred, disgrace, and many other euils which wee must suffer from malicious men, if we will

e For their threatnings if we will be so carefull as to make conscience of each of Gods commandments.

6. *Petition.* make such a
strict conscience
of all our waies,
to the very least
duty that thou
hast commanded.

6 To see our
danger for the
vilenesse of
our nature
readie to con-
spire with the.

And to swal-
low euery bait.

6. *And where*
as we are ordina
rily secure in o-
uerweening of our
owne strength,
Show vs, O Lord
the vilenesse of
our corrupt na-
tures, which are
euereadie to co-
spire with Satan
to our viter per-
dicion, & to swal-
low euery bait
which hee layeth
for vs without
any feare of dan-
ger.

to strict as to make such
a conscience of euery
one of thy commande-
ments, as that wee will
not doe the least thing
forbidden, nor omit the
least dutie commanded
vs.

6. And whereas wee
are ordinarilie secure in
an ouerweening of our
owne strength and abili-
tie to resist Satan;
Shewe vs (O Lord) e-
uen in our hearts, the
vilenesse of our corrupt
nature, which is euere-
ready as a bond-slave of
Sathan, and a traitour
against our soules to
conspire with him pre-
sently to our viter per-
dicion, and as readie
to runne after and swal-
lowe euery one of his
deadly temptations, as
euery fish the baite.

Make

Make vs able to feele that wee haue noe strength in the world to helpe our selues, but all against our selues, more thē that thou graciously reachest foorth thine hande vnto vs, strengthening and deliuering vs.

7. And heerin we pray thee also to reueale vnto vs that great danger which wee stand in continually from thy glorious Maiestie, seeing wee haue no warrant of protection, or any aide from thee (but rather iust cause of feare that thou sholdst giue vs vp wholly into the power of the Tempter, and our owne corruption) longer then that we make cōscience to obserue thy watch, walking carefully in

Aa 3 euery

Inable vs to feele that wee haue no strength to resist, more then thou reachest forth thine hand to help vs.

7. *Reueale vnto vs also the danger which wee stand in continually from thy glorious Maiestie, lest thou shouldest leaue vs vp vnto the power of the Tempter and of our owne corruption; to awaken us from our security, and for our neglect of thy watch, and careless using the meanes of grace; or at least for tempting thee,*

6. *Petition.*

Without all strength to resist.

7. For Gods displeasure, to leaue vs into their power for our security.

6 Petition.

*in not avoiding
carefully each
least occasion of
temptation.*

every one of thy Com-
maundments, and that
we doe vse diligently e-
uerie meanes of grace,
avoiding as warily each
least occasion of temp-
tation.

8 For Satans
cunning in
hiding all this
danger, & the
uglinesse of
sinne;

8. Moreover,
make vs rightly
to consider how
the tempter in all
his temptations
hideth the dan-
ger and uglinessse
of sinne, shewing
only the faire side
of it, that is, the
imagined good
that we shall get
thereby.

8 And moreover let
vs neuer forget how the
subtle tempter in all his
temptations vseth all
his cunning to hide all
this daunger, with the
uglinessse of sinne, and
the milerie that he kno-
weth it will bring vpon
vs; shewing onely the
faire side of it, as the
safery, credite, pleasure,
or gaine, which we shall
get by it.

Shewing vs
the faire side
of it what we
shall gaine by
it.

And vsing the
fittest instru-
ments to ef-
fect his pur-
pose.

How hee chu-
seth the subtlest
& fittest instru-
ments to serue
his purpose, as
the counsell or
example of men

Shewe vnto vs also
how hee vseth the fittest
instruments to per-
swade vs heereunto; as
the counsell or example
of the wisest, learnedest,
or

or wealthiest, and of chiefest reputation, and sometimes of those who haue a name for godlinesse, so changing himselfe into an Angell of light.

Finally, make vs to remember how hee neuer commeth like himselfe, (vnlesse to driue poore soules into vtter despaire) whereby hee not only deceiues the world but euen vs thy children, either to make vs thinke sinne to bee no sinne, or at least to presume to offend, because thou art so mercifull, or for that thou doest not punish presently.

2. Cause vs (Oh good Father) to keepe a continuall and fresh remembrance heereof, & with all of that fearefull mi-

A a 4 serie

of chiefest reputation, sometimes changing himselfe into an Angell of light.

Finallie, how hee neuer commeth like himselfe, whereby he deceiues all the worlde and oft preuailes with vs thine owne children, at least to presume to sinne, because thou art so mercifull.

2 Good Father set before vs a continuall view hereof, and of the sundrie evils which by enerie

6. Petition.

Neuer coming like himselfe to tempt. Whereby he deceiues all the world; And oftentimes deceiues Gods own children, making sin to seeme no sin.

* 1. To pray we may haue a continuall remembrance of the seuerall miseries of each sinne.

6. Petition

Chiefly of the
wounde of cō
science, which
none can
beare;

*sinne wee haue
vpon our heads;
especiallie the
wounde of con-
science which
will certainly
come on vs, vn-
lesse it be preuen-
ted, and which
none can beare.*

a That al-
though wic-
ked men e-
scape here,
who are refer-
ued for hell,
the Lord yet
will not suffer
vs so.

*a. Make vs to
knowe, that how-
soeuer Repro-
bates may wal-
low in their
filth, and escape
v-punisht here,
being reserved
for hell, and fat-
ted for destructi-
on, yet thou wilt
not suffer any of
vs thy children,
who haue begun
to make a more
sincere profession
of thee, to commit
the very least sin,
but wilt make vs
feele the smart of*

serie which we haue vpon our heads by every Sinne; especially the wounde of conscience, which no creature was euer able to beare, and which will certainly come vpon vs, vnlesse it be preuented by speedie repentance.

a. And howsoeuer the reprobate & the vngodly may wallow in their filthinesse, and yet seeme to bee more free from punishment than any other, because thou reseruest them for hell, and therefore fattest them for the day of slaughter; yet make vs to know that thou wilt not let any of vs thy children (who haue specially giuen vpp our names to thee, to make a more sincere professi-
on

on of thy Golpell) to commit the very least offence, but that thou wilt surely make vs feeble the smart of it, vnlesse wee preuent it presently by vnfeigned repentance: and that thou wilt doe openly when our faults are heynous, or to the offence of others.

c. Cause vs to remember that thou wilt neuer bee dishonoured by vs thy children, nor let vs bee condemned with the world, but wilt surely correct vs, to let all the wicked see with what a perfect hatred thou hatest all iniquitie, when thou dost punish it so severely in thine own children, and what plagues remaine for them eternally.

3. Yea (Oh gracious Fa-

ther, vnlesse we preuent thee speedily by repentance. And this be especially when our sins are heynous, or scandalous, thou wilt doe openly.

c Thou o Lord wilt not suffer thy selfe to bee dishonoured by vs, nor haue vs condemned with the world; and thou wilt haue the wicked to see therein thy hatred against sin, & what plagues remaine for themselves for euermore.

3. Yea (Oh holy Fa.) cause vs to

6. Petition.

6. Especially when our sins are scandalous;

c Because hee will not be dishonoured by vs, nor let vs be damned, And that the wicked may see his hatred against sin, and what remaine for them for euer.

3. To pray we may feare al-

6. Petition.

way least God should leaue vs neuer so little, because of Satans most deadly malice against vs, who are escaped from him.

To prouoke the Lord against vs.

And for that our falles will more dishonour him and harden moe to perdition than any other: whence to few haue escaped to the end.

fear alwaies lest thou shouldest leaue vs neuer so little, and to suspectt all our waies, in as much as Sathan more maliceth vs, then any other of the world & therefore seekes hourly to prouoke thee to leaue vs into his hand.

a And for that our falles will cause moe to blaspheme, hardening them to perdition, than the sinnes of any other; whereupon verie fewe of thy worthiest seruants haue

Father) make vs to feare alway, lest thou shouldest leaue vs neuer so little; and to suspectt all our waies. Let vs neuer forget that Sathan carries a more deadly hatred against vs, who are escaped from his tyranny, then against any other people of the world; and therefore seekes euerie houre to prouoke thee against vs, to leaue vs in his hand.

a He knowes that our falles will more cause thy glorious name to be blasphemed, and harden moe to viter perdition than the sinnes of any other. Giue vs a continuall remembrance how fewe of thy worthiest seruants, through his continuall dogging them haue

haue escaped to the end
of their liues without
some grieuous foiles and
wounds, the scars wher-
of they haue carried
with them to their
grauies, to the blemish-
ing their profefſion, and
wounding their consci-
ences, with the griefe
and ſhame of the god-
ly, and inſulting of the
wicked.

4. And therfore as thou
haſt taught vs this as
the principall remedie a-
gainſt euery aſſault of
the enemy, to watch
and pray that wee enter
not into temptation;
ſo make vs alwaies able
to obſerue this thy
watch, which thou haſt
ſet before vs: & to learne
to be better acquainted
with our owne ſelues
and our eſtates.

Teach

*ſcaped to the
ende, without
ſome grieuous
wounds, the
ſcarres whereof
they haue ca-
ried to their
grauies, to the
blemifhing their
profefſion, the
griefe of them-
ſelues and all the
godly.*

*4. And there-
fore as thou haſt
giuen vs this on-
ly remedie to
watch and prai-
ſe: that wee enter
not into tempta-
tion, ſo make vs
able to keepe this
thy watch.*

6. Petition.

without ſome
grieuous toils.

4. To learne
to watch and
pray as the re-
medie againſt
all temptation.

6. *Petition.*

a To be better acquainted with our weaknesse, To put on the compleat armour, chiefly the shield of faith;

b And to haue the word euer in readinesse; That strengthened by thy spirit, and continuing in prayer we may stand fast.

c And preserve our selues without any grievous wounds, vntill we haue gotten the finall conquest.

a Teach vs by it to be better acquainted with our selues, and our particular infirmities, that wee may alwaies weare the compleat armour chiefly the shield of faith.

b Make vs to haue thy word euer in readinesse against each temptation, which wil put Satan to flight: that being strengthened by thy Spirit, we may bee able to stand fast in the euill day, and get the conquest without any grievous wounds; to thy greater glory, and our owne greater honour in the heauens;

a Teach vs to knowe our particular infirmities, and wherein we are weake, that wee may put on daily the compleat armour, chiefly the shield of faith, and brestplate of righteousness, to saue vs from his fierie darts.

b Make vs to haue thy holy Word euer in readinesse against euerie temptation, which is the sword of the Spirit, able vterly to vanquish him, and put him to flight, that being strengthened by thy holy Spirit, obtained by continuing in instant prayer, we may be able to stand fast in the euill day, *c* and so finish our course, vntill wee haue gotten the finall conquest, without any grievous

uous woundes, or foile;
to thine euerlasting glo-
ry, and our owne greater
triumph and honour in
the heauens.

5. Wee do not pray that
we should not bee temp-
ted at all; for thou hast
taught vs to account it
exceeding ioy, when
we fall into diuers temp-
tations, knowing the
good that comes there-
by; but that we may en-
dure temptation, fight-
ing valiantly and over-
comming, that when
wee are tried wee may
haue the crowne of glo-
ry set vpon our heades.

The Conclusion.

For thine is the King-
dome, power and glo-
ry for euer and euer: A-
men.] Wee haue beene
bolde

5. Wee do not
pray against te-
mptations altoge-
ther, knowing
the profit that
we doe reap there-
by; but that we
may endure the,
fighting val-
iantly and con-
quering, vntill
thou hast set the
crowne vpon our
heades.

For thine is
the &c.] Wee
haue bene bolde
to begge all these
things of thee,

6. Petition.

6. That wee
may not a-
gainst tempta-
tion.

But onely that
in them wee
may over-
come;

So to receiue
the crowne of
glory in the
end.

We haue beg-
ged all from
the Lord.

Conclusion.

1. Because all
kingdome,
power, & glo-
rie are his.

2. And we haue
receiued all
from him.

3. Because he
will grant vs
all good things
aboue all that
we can aske.

So farre as is
for our good.

(Oh holy Fa-
ther) i. because
all kingdome, pow-
er and glory, are
onely thine.

a Wee doe ac-
knowledge that
we haue receiued
all from thy hea-
uently bounty; &
are assured that
when hauing bid-
den vs to pray
wilt grant vs all
these things for
thy sonnes sake,
and whatsoeuer
else is good for
vs, so far as shall
be for thine owne
glory & the good
of thy people.

bolde (Oh gracious Fa-
ther to begge all these
things from thy hea-
uenlie Maiestie; because
all kingdome, power,
and glorie belong onely
to thee.

4 Wee doe also heereby
acknowledge frankly
that whatsoeuer good
things wee enjoy, wee
haue receiued them all
from thy rich & father-
lie bountie: and are cer-
tainely assured, that as
thou hast bidden vs to
pray thus, so thou wilt
grant vs all these things
which wee haue begged
in thy Sonnes Name,
and whatsoeuer else is
good for vs, euen aboue
all that wee are able to
aske; so farre as shall be
for thine owne glory,
and benefit of thy peo-
ple.

For

a For thou (oh Father) art absolute Lord and King in heauen and in earth, and doest by thy mightie power and wisdom, dispose and guide all things, ouer-ruling the very counsels and rage of all wicked men and diuels, as shall make most for thine owne glorie, and the greatest good of vs thine owne obedient subiects and children, **b** and hast hast assured vs that asking thus in faith, we shall receiue.

c These things (Oh Father) wee waite for, being certaine that thou wilt grant them in thy due time, that wee may set forth by good experience the glorie of thy dominion and power, with the happinesse of

a For thou (oh Father) art absolute Lord and King in heauen and in earth, and doest dispose, guide and ouer-rule all things, as shall make most for thine owne glory, and the greatest good of vs thine obedient subiects and children **b** and because thou hast assured vs that asking thus in faith we shall receiue.

c These things therefore wee waite for at thy hand, knowing that thou wilt grant them in thy due time, that wee may set forth the glorie of thy dominion

Conclusion.
a Seeing he guideth & ouer-ruleth all things to serue hereunto;

b And hath assured vs, that asking in faith, we shall haue.

c That wee may set forth the glory and happinesse of his kingdome

Conclusion.

And Whereunto
we binde our
selues, and to
liue as his sub-
iects all our
daies;

And so re-
turne all praise
and thanks,
saying Amen

loning as thy loy-
all subiects, & to
which wee beere-
by binde our
selues for euer;
& and so returne
all possible
thanks. & praise
to thy heauenly
Majesty, saying
euer, Amen.

Euen so Lord
Iesus.

Be it so (Oh
Lord, holy and
true) as we fully
belieue it shall be
through Iesus
Christ. & Euen
so Amen. Come
Lord Iesus, come
quickly.

of thy Kingdome, to all
succeeding ages: & where-
unto wee doe heereby
binde our selues all the
daies of our life, and to
liue as the loyall sub-
iects of this thy King-
dome, to thine euerla-
sting glorie; & and so re-
turne all possible thanks,
praise and dominion to
thy heauenly Majesty,
saying euer, Amen, Be it
so (Oh Lord holy and
true) as we doe fully be-
leeue that it shall thro-
rough thy beloued Son.
Euen so Amen; A-
men. Come Lord Ie-
sus, Come
quickly.



A BRIEFE PRAYER
for our Realmes, and the Church in
*them, which we may adde to the for-
mer, according to time
and occasions.*

AS wee haue begged these mer-
cies for euerie one of thy cho-
sen flock, so more specially we
intreate thee for these Realmes of *Great
Britaine and Ireland*, wherin thou hast so
long dwelt, and also nourished & preser-
ued thy Church. O cōtinue thy wonted
mercies. Let vs euer be as *Canaan* in her
beauty. Turne away the plagues which
our sinnes deserue. Hearken not to the
crie of our sinnes; though it bee aboute
the sinne of *Iudah*: but looke to the
praiers and teares of thy faithfull ser-
uants. Saue thine Anointed. Let him
be as the apple of thine owne eye. Hast
B b thou

thou not giuen him for the preseruing
of thy poore flocke, and miraculouſlie
ſaued vs againe and againe by his
hand? Doeſt thou not make him the
breath of our noſtrils; ſo binding vs
and ours ſtill more firmly to his Mai-
ſtie and his progeny for euer? Oh then
let him euer be as *Dauid*, according to
thine owne heart, in all zealous affecti-
on to thine houſe, and tender care for
vs thy people. And let all the hearts
of thine owne ſeruants bee alwaies to-
wards him and his ſeede, as the hearts
of the good people were towards *Da-
uid*, that they may finde by good ex-
perience who they are that loue them
truely. Make our noble Queene an
ancient and happie mother in *Iſraell*.
Bleſſe that hopefull Princee *Charles*, that
hee may be graced as *Salomon*, in all
his true glory to ſucceede after *Dauid*.
Preſerue that royall Progenie, that
there may neuer want a man thereof
to ſit vpon the Throne. Let not our
ſinnes fall vpon them; but let thy mer-
cy euer compaſſe them as a wall of fire
to conſume all their and thy Churches
enemies.

enemies. Blesse likewise our Honourable Councel, Nobles and Magistrates. Set all their hearts as one mans, for advancing thy glory, promoting thy Gospel, procuring the wealth and saving of thy people, with the vtter ruine and downefall of Antichrist, and of all Atheisme & iniquity. Place euery where a conscionable learned Ministry. Let thy hand be vpon all soule-murtherers, and all who haue euill will at thy Sion, to their speedie conuerfion or confufion. Comfort all comfortlesse. Sanctifie the trials of euerie one of thy seruants to humble them, and to make them to seeke thee more instantlie for themselves and for thy Church, waiting for the happy issue. Lord fight thy own batels against that Roman Antichrist, and all other secret enemies. Maintaine all thine owne Causes. Glorifie thine owne great Name. Cleare the innocencie of all thine owne faithfull people, the truth of thine owne words and workes; but discouer and confound the wickednesse of all the practises and Doctrines of the enemies of the Gospel. Be gra-

cious to all knit vnto vs by any more ſpeciall bonds, and chiefly in requiting the loue of all thoſe whom thou haſt made instruments of our comfort. Hear vs for them who haue deſired our prayers, according to their ſeueral neceſſities. Bleſſe the place wherein wee liue; dwell with vs: ſhewe vs the tokens of thy preſence. Let thy ſweete voice ſound in our eares, and the light of thy countenance ſhine euer vpon vs, to fill vs with rightcouſneſſe peace and ioy in thee, ſo to be able to waite for thy glorious appearing. Heare vs, Oh Father, for Ieſus Chriſts ſake
our onely Lord and
Saviour. A-

men.

To



To the Reader.

WHereas I haue heard (good Reader) that there hath bin desired more plainnesse in this rule of praier, and a few short directions how the simplest maie best put it in practise; I haue laboured, & do still in each Edition, to make it most easie to euery one that hath but a heart to learne: To the end that all may obey our Sauour in being able to pray thus; and the weakest christian may helpe in this woorke. And heerein I haue taken paines so much the more earnestly, for that (besides the approbation of my endeavour, to helpe to direct all sorts how to learne to pray) this is also granted of all; that though all the learned of the earth should study whilest the world standeth, to deuise a generall forme or rule for prayer, yet could they neuer

bee able to frame such a one as this of our Saviours. None so full of heavenly wisdom, none that can haue that certainty and power which this prayer hath, when we are able of our selues to pray so in feeling and faith: for then hee that gaue it and said, pray thus; hee is vndoubtedly present, hee then heareth, and will grant our petitions. Vse it aright, trie him, and seale the truth hereof: Yet neglect no other, chiefly for seuerall necessities, but blesse the Lord in all. Finally, I haue so striven vpon this strong assurance, that wee all may haue from the very words of our Saviour; that if the true seruants of Christ were thus prepared, and haue set our hearts ioyntly thus to pray: that then wee should yet see his glory to breake forth more brightly, and his kingdom to come with farre more power, then euer we did see it before: the kingdome of Satan also, euen all iniquitie, to vanish faster then euer it did increase, Gods covenant of peace to bee renewed in our repentance, all the signes of his anger utterly turned away. Practise therefore
cheer-

cheerefullie and constantly Experience
in thy selfe will make thee confident and
patient in waiting on thy God ; vn-
till thou see his glory, and the felicity
of his chosen, to be fully ac-
complished in the
heauens.

FINIS.
